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THE UNIVERSITY OF ALBERTA

PAULO FREIRE: AN ALTERNATIVE APPROACH FOR EDUCATION

by

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A THESIS

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THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled "Paulo Freire--An Alternative Approach for Education", submitted by Tod Severin Jensen in partial fulfilment of the requirements for the degree of Master of Education in Anthropology and Intercultural Education.

Harry Garfinkle
Supervisor

Date July 5, 1973.

ABSTRACT

This study is an alternative approach for education that people in the process of becoming more fully human can use. It is a study that attempts to deal with the question of what it is that makes man human and continues with the question of how he can become more fully human.

There seems to be much agreement that schools are in need of changes in direction, and this study offers one approach that includes a change. This approach is based on a vision of man and the world suggested by Paulo Freire. A concern for humanization and the process of becoming human is at the root of this educational approach. It is an approach which sees man in a state of praxis, and it is through his praxis that he is able to create and name his world. The program is integrated into the new Alberta Social Studies Curriculum in order to make it more heuristic.

Included in this approach to education is a unit that was based upon the view of man in the world suggested by Freire.

The three areas of philosophy, curriculum, and practice can be seen as constituting formal education. These three elements, as well as people who are committed to the ideology, constitute the alternative approach to education

that is presented.

After presenting a foundation, a curriculum, and a curricular building process, plus a unit, the study then reports on the results of doing the unit and follows with an evaluation of the unit. Evaluation of the unit is done in terms of soundness of construction and social responsibility.

The study finally suggests a possible future projection of what might have occured had the unit continued. It concludes with a statement about myself as "educator" and the process that I underwent in attempting to implement the unit.

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My greatest appreciation and thanks go to the grade ten students with whom I worked at Austin O'Brien High School. Without them this project could never have become a reality, and it is to them that I dedicate this study.

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TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
The Nature of This Study	2
Some Important Concepts	11
Review of the Literature	21
II. TOWARD A VIEW OF MAN	26
The New Alberta Social Studies Curriculum	26
Schools Today	28
Banking Education and Schools	36
An Alternative	38
III. BUILDING AND IMPLEMENTING AN INSTRUCTIONAL UNIT	54
A Scheme For Teaching	54
Michael Scriven on Evaluation	59
To Create a Curricular Unit Based on Paulo Freire	61
IV. THE UNIT	73
Philosophical and Curricular Captions	74
Statement of Curricular Objectives	74
Statement of Broad Unit Curricular Task Objectives	75
Session One	77
Session Two	80
Session Three	84

Session Four 93

Session Five 97

Session Six 100

V. WHAT HAPPENED 104

The Beginning 106

Movement Begins 109

A Change Detected 110

The Script, The Slides, The Tapes, The Presentations 112

Towards Praxis-Posing and a New Vision . . . 115

An Overview of Movement 117

VI. EVALUATION 120

VII. RESOLUTIONS--THE NEXT STEP 134

A Possible Next Step 136

Future Shock and Education 144

A Brief Comment on Myself as Educator . . . 147

Overview 151

FOOTNOTES 153

BIBLIOGRAPHY 162

APPENDICES

A. HARRY GARFINKLE AND TOD JENSEN DISCUSSION RECORD 166

B. MY JOURNAL 168

C. STUDENT JOURNALS 176

D. STORIES FROM SESSION TWO 185

E. SLIDE-TAPE PRESENTATIONS 189

LIST OF FIGURES

Figure — Page

1. Phases of teaching 55

2. A comparison: banking approach and problems-posing approach-- pre-active phase 56

3. A comparison: banking approach and problems-posing approach-- inter-active phase 57

4. A comparison: banking approach and problems-posing approach-- post-active phase 59

5. Freire's scheme for demonstration of the opposition of theories of action 70

6. Breakdown of broad curricular task objectives (pre-active) 76

7. Themes-Interpersonal Relationship-Tactics Chart created by class members on March 13, 1973 114

CHAPTER I

INTRODUCTION

A common complaint and criticism of formal education about all levels of schools, from elementary through post-secondary institutions, is that the process of "education" has been replaced by a process called "schooling." The process of schooling which goes on within what is in theory an educational system functions to assist in allocating people to various roles within the macro-society. The argument is that schools function (1) to transmit a predetermined body of knowledge, (2) to transmit predetermined and legitimized cultural values, and (3) to prepare students for the role they will assume in society based upon their ability to internalize predetermined knowledge and predetermined cultural values.[1, 2] Schools, then, are not places of "education," but are places where people are selected for elite or non-elite status within the macro-society. Assuming that there is a basis to much of this criticism about schools one can see that "schools have become a major force for political conservatism."[3] Thinking about schools as forces for political conservatism leads one to the recognition that schooling practices are political in the sense that they try to make a person into a

particular kind of human being, based on a model which stipulates what a human ought to be like. Everything, from assembly and classroom rituals, to texts used, to seating patterns, to school entrances and exits, to dress regulations, to tests given, arrangement of "subjects" taught, and "intellectual" skills which are encouraged, is based on the model of man which is deemed as desirable.

The Nature of This Study

Critical comments and an awareness of what schools have become is a necessary beginning. However, more than a beginning is required, and the presentation of new visions for schools must eventually follow from an awareness of what schools have become. In advocating a new vision for schools, one is also advocating different school practices. These new practices eventually become an advocacy of a different political order and a different vision of man, of the world and of what it is to be human. This new vision of man would be fundamentally different from the vision of man currently used as a model in the schools.

This study presents a different vision of man, the world, and what it is to be human. The question for this paper is "What is it to be human?" Within this context I would like to present the following as an initial statement:

> To be human is not just to breathe; it is to control one's breathing. . . . To be human here is thus not be everyman; it is to be a particular kind of man. . . .[4]

Issues which arise

This study intends to offer a new vision of man, the world, and what it is to be human. It must therefore concern itself with a variety of interrelated and interdependent issues. These issues are identified in the following questions:

1. What is it to be human in the world?
2. What is to be learned?
3. How is it to be learned?
4. How does one evaluate what he has learned and is learning in his process of becoming?

Relevance of the issues

The issues which I have identified become relevant only when one accepts the assumption that a crisis currently exists within schools as to the direction that they are taking. As previously stated, criticism about what is happening in schools today is common. Schools are said "to keep non-conforming youths, blacks, the politically disaffected, and the economically disadvantaged, among others--in their place."[5] The problem within schools, depending on those with whom one speaks, can be seen as resulting from

> the deterioration of urban life, or racial conflict and injustice, or the isolation of our schools from the problems of the real world, or the incompetence of professional educators, or the paralyzing consequence of irrelevant traditions, or some combination of all these "causes."[6]

Sarason continues:

> There may be disagreement about causes and solutions but there is agreement that our schools need a complete overhaul, indeed some maintain they ought to be abolished.[7]

That a crisis exists within our schools today leads me to the next step which is to advocate change in direction as necessary. It then becomes necessary to offer a change in the direction which might be taken by people who are concerned with education.

Issue Number One: What is it to be human in the world? In offering a "new" direction for schools one must offer a "new" formulation upon which to build and base one's program. There have been many attempts at curricular revision and classroom operations which have failed. Reading kits have been developed, open-area classrooms created, schools with different architecture, special classes for emotionally disturbed children, mentally retarded children, bright or "gifted" children, new math, new biology, pre-school readiness programs, discovery approach programs, and inductive teaching methods: these are some of the "attempts" at improving the quality of schools. But the schools continue to operate as they did before the change, and one notes that even though change is visible, nothing has really changed.[8] Perhaps this is because, even as the changes were made, the culture of the school remained the same. The model of man from which schools operated remained unchanged. No questions were asked which challenged the concept of man from which classroom practices proceeded.

Issue Number Two: What is to be learned?--In presenting

a "new" vision of man, the world, and what it is to be human, one must also offer new learning objectives. A curriculum is a means of transmitting the vision of man. A curriculum is able to state educational purposes, what kinds of experiences are likely to provide for these purposes, ways to organize these experiences, and how to evaluate effectiveness, or the attainment of stipulated purposes.[9] This is based upon a vision of man which suggests what man ought to be.

Issue Number Three: How is it to be learned?--An instructional unit is built from a curriculum. Its purpose is to bring life, through teaching, into the process of education. To desire change, to offer a "new" vision of man as a foundation for change, and to then create an instructional unit with "new" purpose is necessary. Changing the schools at a foundational and curricular level must also be reflected in changing the quality of life and the life style within the classroom. Instructional units must be created so as to aid in the creation of a "new" classroom life style. If a changed classroom life style does not accompany the other changes, the other changes have been empty.

Issue Number Four: How does one evaluate what he has learned and is learning in his process of becoming?--Advocating change is one thing, but it is also necessary to work toward the creation of change and then to see the results of that work. One must be able to assess and re-

assess himself within each new perspective that he comes to. In offering a "new" vision of man, the world, and what it is to be human, it is also necessary and relevant to evaluate that vision and change. This issue can be seen as evaluation and in a sense it ties together the other issues into a form that can be seen more wholistically.

Organization of the chapters

Chapter One.--In Chapter One is given (1) an overview depicting the general structure and organization of the study; (2) Paulo Freire's vision of man in the world, and education as a process of becoming human through praxis; (3) the relevant portions of the new Alberta Social Studies Curriculum; and (4) other curricular ideas about education and change.

Chapter Two.--Chapter Two is concerned primarily with establishing a vision of man, the world, and what it is to be human in terms of a vision of man and the world that is offered by Paulo Freire. Here the concern is with establishing a philosophy as a foundation upon which to build a curriculum, an instructional unit for its implementation, and an approach from which to live.

Chapter Three.--This chapter is concerned with building an instructional unit from the "new" Alberta Social Studies Curriculum. The tools of construction which are necessary in building a curriculum and an instruction unit and the way these tools are used and organized are explained. In this chapter concepts such as curriculum, teaching, and evaluation

are explained. This chapter is relevant to Chapter One in that its concern is with construction. Construction here is construction that is built upon a foundation that Freire offers.

Chapter Four.--An instructional unit that was attempted with high school students is presented in this chapter. The unit offered is one which was created from Chapter Three and upon the philosophical view of man and the world offered by Freire (Chapter Two). It is a unit which was attempted with a class of grade ten high school students in Edmonton, Alberta.

Chapter Five.--The concern of this chapter is to relate what happened as a result of doing the unit.

Chapter Six.--This chapter is concerned with evaluation. Evaluation comes, in this thesis, primarily, in two forms, and this chapter is concerned with evaluation from both levels. Soundness of construction, as reflected by Scriven's model of construct validity, is evaluated in this chapter. Secondly, is an evaluation of the social responsibility reflected through implementation of the unit. Social responsibility is the curriculum and the vision of man that is deemed desirable as based on the foundations upon which the instructional unit rests.

Chapter Seven.--This final chapter is concerned with a possible future projection of what may have happened had the unit continued. I also focus some attention on myself in this chapter since I was the person who acted as "edu-

cator" in doing the unit.

Some background information

Not only did I try to create this unit on what Freire created, and within the guidelines stipulated as being the aims of the "new" Alberta Social Studies Curriculum, but I also tried to implement this unit in an actual classroom situation.

This unit was tested at Austin O'Brien High School, which is one of a number of Separate "Catholic" high schools in Edmonton, Alberta. It is made up primarily of white Catholic suburban dwellers. There was one non-Catholic in the classroom. I was allowed to "test" the unit with a grade ten class of twenty-one students. There were fourteen boys and seven girls in the class. This was the first year of high school for these students and the class was composed, primarily, of students from two schools. One school was in the "north" and one in the "south." The seating arrangement and bonds of friendship reflected this arrangement. The class, according to the department head and the "regular" teacher, consisted of students with a wide range of abilities. Ability was thought of in terms of past academic grades. It was considered to be a "normal" class with "normal" students. There was no streaming in the school at this level, but on the basis of performance here, students were to be allowed to take or not take certain courses in the following years. The students were, according to their teacher, "very mark conscious."[10]

Students from the north feeder school were somehow considered, according to the "regular" teacher and the students from the "south," to be a bit "inferior" in terms of academic performance and in terms of their social status. Like the large numbers of students in schools today, the members of the class, according to the "regular" teacher, were motivated to go to university, liked school, did what they were supposed to do; they were cooperative, and saw school as a place where one could do well in order to "improve" himself or herself, and then enter into the "real" world prepared for it. It was, with a group of grade ten students who were considered to be "normal, healthy, regular Canadian students that were positive in their view of school" that I implemented this unit.

It should be pointed out that this unit, as an experimental unit, was of very short duration. I felt when the unit "ended" that we were really only just beginning. Our relationship was just beginning to form and another ten weeks would have added to what was beginning to happen. Time was a great obstacle to further success. Another area of difference was that I was the only one in the school that was using a unit built directly on a concept of man and the world such as Freire's. I felt a bit alone in the school. The experience, because it was new, seemed somehow "foreign," to the students and myself, especially in the beginning. The students and myself, being used to a more "traditional" approach to education,

took some time at the early stages of the unit to realize that "expectations" in this class were different, were self-creating, and were demanding of responsibility. This particular dilemma was a reason, I suspect, for the earliest state of the project in which confusion was so common a feeling and response. The very structure of the school, past schooling experiences, the students, their histories, myself, and my history were also roadblocks to a fuller success for doing the unit. The unit was carried out within a "banking" institution.[11] This situation created further obstacles to greater success. As Isaacs points out: "Problems-posing education is no utopian vision of later acting . . . nor can it peacefully co-exist in alternative schools."[12] This unit existed, not in an alternative school, but within the walls of the banking system. School time tables, examination schedules, school rules, school regulations and elitist attitudes about students, administrators and teachers existed simultaneously with the unit. This conflicted with and prevented greater success. In the very short time that I was there, vibrations were beginning to be felt. As time went on other teachers began questioning my presence more and more. It was observed that the "atmosphere" in the class and with the students with whom I was working had seemed to change. I can see that eventually some kind of conflict with the administration would probably have occured. The program, eventually, would have been very upsetting to the way

that the school was being run at the time. The role of the guidance counselor was already being questioned by some students and, although I see this as good, problems would have resulted eventually.

Another shortcoming of the unit may have been that students did not move far enough in the direction that was sought. However, a beginning is necessary, and with a beginning movement continues. Also, there were some students that were effected very little, if any, as far as I was able to discern. As attendance was not compulsory some of the students rarely attended, and as a result had little interaction with the rest of the class or the unit display materials.

Some Important Concepts

This section is devoted to a brief discussion of some key concepts and their relationship to each other as they are used within this thesis.

Philosophy, curriculum, and practice as related to each other and to education

Any formal educational program, I suggest, is built upon three interrelated and interdependent concepts. These are philosophy, curriculum, and practice. Practice is classroom activity that goes on in the process of actualizing learning objectives. Curriculum is basically a statement of intended learning objectives. In this sense curriculum is the view of man which is held as desirable.

Curriculum states clearly a normative dimension of education. A curriculum is a philosophy about man. Philosophy comes in many costumes depending upon the person who is using the term. For our purposes, philosophy is the foundation upon which a curriculum is built. Philosophy, in providing a foundation, is the area where one looks to justify the view of man, the world, and what it is to be human.

A concept of education

It is my impression that it is not necessary to define the concept of education.

> When we are trying to express the meaning of a major concept of a science or of our prescientific language, a concept like alive or man or machine, we cannot expect to find a definition that exactly translates the concept into a simple conjunction of other concepts, each of them essential. Typically we shall find it possible only to give a roughly equivalent description, most of whose components look irrelevant because their absence in a particular case does not prove that the term should not be applied. But this irrelevance is illusory, for although no individual component may be essential, (1) the presence of several such properties is often a completely adequate proof that the term should be applied, (2) no properties other than those given are relevant, and (3) the absence of any one may count to some degree against the term's applicability.
>
> When it is particularly important to clarify the meaning of a term, the best procedure is the one which most effectively evokes the relevant linguistic skill, and that procedure is the presentation of a whole context, not the weak substitute of definition. Definitions are useful as reminders, rarely as real translations; and when a precise definition is possible, one may be sure the term defined is either a new technical term or one not of great importance for scientific or philosophical issues, or that the definition contains terms exactly as hard to understand as the original term.[13]

The concept of the term "education" is such a term. "Education" can be seen as resulting from everything that an individual ever encounters and interacts (consciously or unconsciously) with in his process of human growth. This can be categorized into formal, semi-formal, and informal branches of education. Informal education, which constitutes most of one's education, is not planned. It consists of activities such as coffee shop conversations, television viewing, going to the pub, and other "non-regular" events. Semi-formal education, to a degree, is planned, but the outcomes are not rationally anticipated. It is exemplified by activities such as church attendance, film societies, magazines which are regularly read, and so forth.

Schools are places where formal education takes place. Here one plans units and anticipates learning outcomes. Formal education is a situation in which there are people hired for the purpose of teaching. Teaching, in its most basic form, is acting consciously in such a way as to plan for "learning."

Formal education, which is a small part of one's total education, reflects a concept of man and the world that is carried by the curriculum and by interaction between students and teachers. It might be hoped that what is learned in formal educational programs is used in informal and in semi-formal areas of education, but this is not necessarily the case. The reverse, with respect to the other two branches (informal and semi-formal) of education,

is also true. All three are necessary to the life of an individual.

Banking education versus problem-posing education

Paulo Freire, upon whose concept of man in the world this program is based, classifies education into two categories. They are banking and problem-posing educational approaches and each has an accompanying mentality associated with it. Both concepts are elaborated upon at some length in the following chapter. However, a brief introduction to the concepts is useful here in order to acquaint the reader with the terms. Both are necessary to an understanding of Freire and the approach which I would like to offer as an alternative for education.

One can conceptualize banking education in terms of a mentality that Freire refers to as "narrative."[14] A relationship between teachers and students is created whereby the teacher narrates "about reality as if it were motionless, static, compartmentalized, and predictable."[15] Students have the task of being objects to be filled with this knowledge that the teacher is narrating about.

Banking education "becomes an act of depositing, in which the students are the depositories and the teacher is the depositor."[16] Students receive from the teacher a regulated reality. As Freire states, "Implicit in the banking concept is the assumption of a dichotomy between man and the world: man is merely <u>in</u> the world, not <u>with</u>

the world or with others; man is a spectator, not re-creator."[17] It is a view of man which John Locke would have agreed with as it is similar to his concept of "tabula rasa" where man was seen as a blank sheet. Man, being seen as a passive entity, is considered to be well-educated when it is seen that he is well adapted (passively) to the current frame of thought.

Problem-posing education, on the other hand, sees education as beginning "with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students."[18] Here knowledge is not deposited into the minds of others, but instead "emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry men pursue in the world, with the world, and with each other."[19] Education in this sense is based on movement toward what Freire calls conscientizacao (or "conscientization"--unfortunately). "Conscientizacao refers to learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality."[20] One can see that passive adaptation to a regulated and pre-determined reality is in direct opposition to the concept of problem-posing education.

In problem-posing education, students and teachers seek to transform reality together, rather than to adapt to it. Problem-posing education seeks to challenge people to

critically create themselves with the world in which they find themselves. Freire states,

> Problem-posing education affirms men as beings in the process of becoming--as unfinished, uncompleted beings in and with a likewise unfinished reality. Indeed, in contrast to other animals who are unfinished, but not historical, men know themselves to be unfinished; they are aware of their incompletion. In this incompletion and this awareness lie the very roots of education as an exclusively human manifestation. The unfinished character of men and the transformational character of reality necessitate that education be an ongoing activity.[21]

While banking education refuses to allow man the freedom to decide and to create, and treats men as objects, problems-posing education is directed towards all becoming subjects in the process of decision making through their own creation of the world. Problems-posing education is also based on a concept of humanization with men. It realizes that "humanity, however, cannot be carried out in isolation or individualism, but only in fellowship and solidarity; . . ."[22]

Freire's concept of dialogue

Problem-posing dialogue is subjects (teachers and students) dialoguing with each other as equals. It is held that "men teach each other, mediated by the world, . . ."[23] All are responsible in teaching each other. Dialogue is based on words. Freire states, ". . . within the word we find two dimensions, reflection and action, in such radical interaction that if one is sacrificed--even in part--the other immediately suffers."[24] For Freire, "Dialogue is the

encounter between men, mediated by the world, in order to name the world."[25] Dialogue is necessary in Freire's approach for education, as it is through a problems-posing approach that conscientization occurs.

Through dialogue men are thus able to create their own humaness as they name and transform the world. Dialogue does not deposit truth or knowledge into minds. When people dialogue with each other, they are seeking truth and knowledge together; they create it. Dialogue is necessary: ". . . authentic education is not carried on by "A" for "B," or by "A" about "B," but rather by "A" with "B," mediated by the world--a world which impresses and challenges both parties, giving rise to views or opinions about it."[26]

Praxis.--He believes that men must sruggle together in order to create human liberation. Liberation thus is a state created in conjunction with men dialoguing with men in their transformation of the world. The opposite of liberation is oppression. For Freire, ". . . oppression is domesticating."[27] In order to escape an oppressive condition, men must transform themselves and the world through their praxis. Freire sees the praxis of man in terms of ". . . reflection and action upon the world in order to transform it."[28] Freire thus visualizes a continually interacting man-world relationship.

In the process of this interaction men must dialogue with men. Freire presents a vision of a man-world interdependency, whereby men must confront their world critically

(reflection) and then act (consciously) upon that world. Man intervenes upon the world through his action.

Men achieve praxis as they recognize themselves as beings in the process of change. In recognizing that change is a process of their creation, men are able to liberate themselves through their action.

It cannot be stated strongly enough that praxis is a continual state of being for men. Every situation from which men free themselves gives rise to new conditions, new limit-situations, and therefore gives rise to new limit-actions. For Freire, man's vocation in life is to create his humaness. To create conditions which deny man's praxis is to be oppressive. Man must therefore strive to regain this state of praxis. Man's nature is thus seen in terms of praxis. For man to be truly human he must recognize himself as a being in praxis. Any other conditions under which men live are dehumanizing and oppressive.

Codification-decodification

Another sub-concept which is necessary to problem-posing education is that of codification and decodification. Freire visualizes man as an historical being. Man, therefore, is able to tri-dimensionalize time into the past, the present, and the future. This ability allows man the possibility of creating epochal units. For Freire, "An epoch is characterized by a complex of ideas, concepts, hopes, doubts, values, and challenges in dialectical inter-

action with their opposites, striving towards plenitude."[29] Freire continues, stating,

> The concrete representation of many of these ideas, values, concepts, and hopes, as well as the obstacles which impede man's full humanization, constitute the themes of that epoch. Thus, historical themes are never isolated, independent, disconnected, or static; they are always interacting dialectically with their opposites. The complex of interacting themes of an epoch constitutes its "thematic universe."[30]

In the contradictory nature of the "universe of themes" one finds those who seek to maintain a given structure and those who seek change. "Themes both contain and are contained in limit-situations; the tasks they imply require limit-acts."[31] If men are to liberate themselves, they must uncover and recognize clearly and critically, themes, and the limit-situations and limit actions which exist. In the "battle" between opposing forces various themes often tend to become mythicized and lose much of their significance. When men are able to identify and discover themes they are better able to transcend themselves and to try new approaches to limit-situations.

It is essential that ways exist which allow for men to discover the themes of an epoch, the limit-situations, and limit-acts which can serve their liberation. Freire states,

> This dialectical movement of thought is exemplified perfectly in the analysis of a concrete, existential, "coded" situation. Its "decoding" requires moving from the abstract to the concrete: this requires moving from the part to the whole and then returning to the parts; this in turn requires that the Subject recognize himself in the ojbect (the coded concrete

> existential situation) and recognize the object as a situation in which he finds himself, together with other subjects.[32]

Thus, codification can be seen as presenting a picture, a drawing, or something which represents a situation which exists in concrete terms. The process of decodification, then, is to critically analyze the coded presentation.

Thematic fan

> In order to offer various possibilities of analysis in the decoding process, the codification should be organized as a "thematic fan." As the decoders reflect on the codifications, the codifications should open up in the direction of other themes.[33]

Themes, and a "universe of themes", as found within an epoch of moving time, must be identified by the Subjects through dialogue and codification-decodification. A concept of wholeness is crucial in problem-posing education and themes must be tied together into a whole. The concept of a thematic fan allows for themes to be tied together in such a way that the whole is maintained.

The first codification is essential in that it provides the core from which a thematic fan is created. Therefore, all themes are put into a context so that the whole picture of reality in which men exist is maintained.

Annunciation-denunciation

The concept of annunciation-denunciation is also necessary to Freire and is derived from problem-posing education. Freire says becoming human is an ongoing process. One will note change is essential. Annunciation-

denunciation is a concept which announces change and denounces what was before. A person is able to create a new vision of reality and he announces this vision. At the same time he denounces an old reality. Part of the process of humanization is the realization that the announcement is already old and must be denounced in order to allow for human growth.

Annunciation-denunciation comes out of the process of codification-decodification, as men are able to identify, create, and re-create the world. As Freire states, "By stimulating 'perception of the previous perception' and 'knowledge of the previous knowledge,' decoding stimulates the appearance of a new perception and the development of new knowledge."[34] It is in this process that, at the same time, annunciation-denunciation occurs and continues to occur as the process of stimulating new perceptions and new knowledge continues.

Review of the Literature

This section is organized, for purposes of convenience, into four parts.

Literature on education and change

There is very little literature available that reports on programs that have been developed based on Freire. Most of the people with whom Freire and his followers have worked have been illiterate.

Chile has implemented, in some areas, programs based

on Freire. A Uruguayan team published a book entitled Se Vive Como Se Puede ("You live as you can")[35] which reports on the results of their efforts using Freire's approach. The examples of projects Freire mentions in Pedagogy of the Oppressed, and the success he was having in Brazil, indicate the potential that his program offers.

In July, 1972, Freire was in Tanzania, speaking with the "Institute of Adult Education."[36] He was speaking about the creation of programs which could build upon the ideology expressed by Julius Nyerere as TANU party policy in his speech, "Education for Self-Reliance."[37]

Even though much of Freire's work has taken place in rural areas of Latin America, parallels of oppression are also evident in North America. North America is in need of a change with respect to the direction in which education and schools are moving. Friedenberg,[38] Postman,[39] Goodman,[40] Sarason,[41] McLuhan,[42] R. Buckminster Fuller,[43] and Reimer,[44] are but a few of a growing number of people who are advocating change in education in such a direction that it will concern itself with people who are in a process of becoming. People such as Herbert Kohl,[45] James Herndon,[46] and George Martell[47] are but a few committed educators who have tried and are trying to create educational programs which will change the direction of education. None of them have, I believe, been as radical in their critique as Paulo Freire.

Some literature on curriculum development and change

At a curricular level there are growing numbers of people who are advocating change. They are not, I believe, changing as far as Freire suggests, but they are changing from earlier positions. In comparing some statements made by men in the field of curriculum in the early 1960's to statements made by these same men in the 1970's, one sees a remarkable change.

In 1962 Fred Wilhelms stated that "The arch that bridges the gap between the learner and the discipline is the growing idea of bringing the child, from the beginning, right 'into the discipline.'"[48] In March of 1970 Wilhelms had changed his position and stated, "The fundamental mistake we make over and over is to start with subject matter of the disciplines."[49]

Arthur Foshay, in 1962, suggested that,

> It is the disciplines behind the subject matter that contains whatever life is there. I think what we should look toward is the development of a whole series of new subjects, with old names: history, geography, mathematics, the sciences.[50]

By 1970 Foshay had also changed his position and was saying,

> To the degree that we allow the school curriculum to be dominated by the disciplines proposal, we fail to offer the opportunity to become more than superficially acquainted with great public problems.[51]

In Process of Education, Jerome Bruner stated, "Learning should be designed to produce general understanding of the structure of subject matter."[52] In 1971, Jerome Bruner, in a speech given in St.Louis, Missouri,

indicated a change in emphasis: "I would be quite satisfied with de-emphasis on the structure of knowledge, and deal with it in the context of the problems that face us. We might put vocation and intention back into the process of education."[53]

One needs only to compare these statements made in 1960's to the ones made in the 1970's to see that people in the field of curriculum are changing and realize that education is in need of change.

The New Alberta Social Studies Curriculum

In Alberta, the Department of Education has realized that change is a necessary requirement in education. In creating the "new" Alberta Social Studies Curriculum, an emphasis upon change is basic. The "new" curriculum is emphasizing the valuing process and as such seeks to create educational programs which encourage people in "becoming characterized by a value or value complex."[54] The process of becoming human is thus a foundation upon which the "new" curriculum is built.

Paulo Freire and education

Paulo Freire is currently working as a consultant with the World Council of Churches in Geneva. His background as a radical in the field of education is firmly established. It is only within recent years that Freire has come into focus in North America. Originally from Brazil, Freire spent several years in creating an educa-

tional program which he has used, primarily in literacy campaigns. His work in literacy campaigns was based on a belief that "men educate each other through the mediation of the world."[55]

Freire was successful in revolutionizing educational process to the degree that, after a military coup in 1964, the new Brazilian government jailed him for seventy days. He was then forced to leave Brazil and he went to Chile. He worked there for five years before going to Harvard University for one year, and finally came to work with the World Council of Churches.

For Freire, education, change, and the concept of human beings as becoming are interdependent. His is an educational approach that is in actuality an approach to living rather than a rigid schooling technique. His educational program is built upon a belief that man is in a constant state of change, and it is through man's change that he is able to create his culture and his reality. It is a belief that man, through creating his reality and creating his world, is able to become free. The educational program that Freire offers is revolutionary and radical. He is advocating a methodology based on men dialoguing with men through the world, in such a way that they are able to reflect and act upon that world in such a way that it is transformed as their creation.

CHAPTER II

TOWARD A VIEW OF MAN

The New Alberta Social Studies Curriculum

In May of 1971, a "new" Alberta Social Studies Curriculum Guide was published by the Alberta Department of Education. This "new" curriculum was necessary, according to its creators, "because some very difficult decisions face today's young people."[56] It is believed that now, more than ever before, each youth has "the opportunity and the responsibility of choosing how he will live and what he will live for."[57]

The valuing process is considered, in this new curriculum, to be the major activity of social studies students. Students are to be encouraged to consider not only what exists, but also what should exist. Secondly, the new curriculum has stated that flexibility is one of its hallmarks.

> Objectives and content prescribed . . . are stated in the very broadest of terms, as it is desired that teachers should plan learning experiences which are important in terms of their lives.
>
> . . . . . .
>
> The values orientation and flexibility of the new curriculum imply a definite de-emphasis on "covering" knowledge. . . . This is not to say that such knowledge is unimportant.
>
> . . . . . .
>
> Knowledge should be "uncovered" not for its own sake but only as it is needed when students are engaging

> in the valuing proces.
> . . . . . .
> Social studies classes must become a forum in which students merge reason with feelings.[58]

To me, the aims of the above curriculum are valid ones. An educational curriculum which is built upon a foundation which "invites free and open inquiry into the definition and application of individual and social values"[59] is worthy of considerable attention. An educational curriculum which strives to ". . . serve the humanistic goals of education by offering students experience in living and not just preparation for living. . ."[60] is a worthy one.

To continue, an educational curriculum which encourages students to take the "opportunity to make this world a more desirable place in which to live"[61] deserves recognition.

It has been my observation that this curriculum is being criticized by many teachers, parents, and other citizens because of its lack of substance. In a sense, it is seen a tempting and tasty pie crust with no filling. With this criticism in mind, I thought some exploration into developing and then providing some "filling" to the curriculum would be desirable since the curriculum seeks to foster a relationship between students and teachers whereby they, together, can transform the world into a more desirable place in which to live. It is held that

> There is no such thing as a neutral educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes the "practice of freedom," the means by which men and women deal criti-

> cally and creatively with reality and discover how to participate in the transformation of their world.[62]

The new curriculum aims in its professions at least, to foster the second alternative. Having aims this noble leads me to support this curriculum, and to therefore assume a responsibility to lessen, to some degree, much of the criticism that is directed at it.

If schools are to have "education" value (in the sense that the new curriculum suggests) one must then conceive of a kind of an education which becomes the "practice of freedom."[63]

A primary concern of the "new" curriculum is with people and the valuing process. It is a premise of this paper that the way people see the world and interpret it is often in contradiction with the way that people who hold power tell them to see it. Also, it is often in contradiction with the way other people think that the world is seen and interpreted. One must always remember that man is a being that lives not only in the world but with it as well. Man has reasons for acting as he does. Action is based on reasons, which are found in the conceptual framework from which that action springs.

Schools Today

It is essential that, before proffering "curricular support and assistance" to the new curriculum, I look at the conceptual framework that exists in schools today and then

examine the conceptual framework upon which the "new" curriculum is to be built. As Paulo Freire states very clearly: "Every educational practice implies a concept of man and the world."[64] It becomes mandatory not only to examine educational practice, but also to examine the conception of man and the world that is implied by the practice. It is necessary to do this with what already exists in schools and also with the unit which I offer as an addition to the "new" curriculum.

Today, schools are places where "the way things are" is, in theory, "transmitted" to students. It is held by some that schools in an industrial setting such as exists in Canada are places where students are given the opportunity to learn the "rules of the game" and then enter the larger society and compete. In a sense, one can see schools as representing micro-communities which are built upon a model of the dominant macro-community in which people are living. The school can be seen as an important place where a child learns to become a socially integrated and succesful member of that society as it is.

In an article by Peter Marin, three fundamental blocks which schools are built upon are discussed. He suggests that schools are agents whose duty is to make a child into something that is "good" and socially useful in that society. This is all to be done without questioning whether the society which the child is to fit into is "good" or one which is useful for its members. Marin suggests that schools

assume that children must be trained and that through a common schooling experience various children with different histories can all become of "smooth consistency" and develop a good "Canadian" character. Finally, an industrialized state requires people who are "technically capable but relatively dependent and responsive to authority. . . ."[65]

Perhaps a conspiracy (after a fashion) exists between various industrial (societal?) needs and the schools. Thus a "good" student is one who does not challenge the game; as he has accepted and internalized it completely. McLuhan once said, "We don't know who discovered water, but we're pretty sure it wasn't the fish."[66] Successful students, living in a "caricature of society, accept the school system so fully that they do not see the de-humanizing situations that exist in their immediate living situations."[67] Students are supposed to "play this school game" by learning idealized ways of theoretical living and then enter (society?) and continue to operate in the way in which they have learned how to operate in school. This way they do not see the contradictions that exist between their ideals, hopes, aspirations, and values, and the obstacles to their attainment which simultaneously exist within the community. It further would suggest that there are no contradictions and that by operating "within the rules" one will be able to achieve what one wants.

This kind of approach which I have suggested exists between the schools and the way in which people are treated

seems to be a clear example of people being treated as categories and as objects to be manipulated so that they can fit into a category (job?) when/if they are needed. It is a mechanical and robot-like approach to people.

Real living situations are ignored, while imaginary issues of importance are exaggerated. An example of this can be seen in James Herndon's book, How to Survive in Your Native Land, when he talks of a dog in the classroom and how this dog (a living reality) interrupts an "Egypt lesson."[68] This approach to students is, in essence, a static approach. Students are not expected in interact, but instead are expected to react. "Good" students react "properly" and "bad" students react "improperly." People who are deemed as "bad" must somehow be dealt with by the school, since it is recalled that the schools exist as a place to prepare students to think and act "properly" so that when they leave school and enter the so-called "real" world, they will know how to function and "make it" within that society.

One could, in fact, look at schools as if they were modern corporations. They are systems which establish contracts between teachers (bosses) and students (workers). The corporation school is characterized by complex time tables, specialized materials for specialized instruction which is to be taught by specialized instructors who are "experts" in their field. "The whole attitude of the school is oriented toward planning and rationalization and

and toward the employment of specialized skills and technology."[69] Authority is distributed systematically throughout the corporation school by a graded hierarchy. Impersonal relationships and limited purpose associations are common. Students are placed into a variety of groups, are constantly being re-assessed and are diffusely associated with the rest of the "team" which they work for within the corporation. The corporation school presents a view of society where "institutionalized processes of change and innovation play a greater part than in societies of the past."[70]

It is thus observed that schools have a job to do and that there are those who make that job easy, and others, who are labeled trouble makers or poor or deficient students and they make the job difficult. Hence, we have witnessed the rise of a large number of programs to meet and deal with the "needs" of these bad students. For example, the University of Alberta has educational psychology programs in "special education;" the Department of Education Foundations has a program dealing with "Intercultural Education;" the Departments of Secondary and Elementary Education offer courses on working with those who are "culturally deprived;" and the Department of Educational Administration offers a course on administration of "intercultural situations." Rand Corporation has developed specialized reading kits. Behaviorists have created teaching machines with mechanized "correct" answers

to living (?) problems. Much of this specialized material which is taught by experts who have had specialized training, is directly aimed at those "bad" students. The student is often told by an agent of the school system, such as a counselor, that he is "deficient," perhaps in reading, mathematics, or language, and needs help by a specialist.

Suggesting to that person that he is deficient implies that the person is suffering from an illness. The task of the school then becomes the task of the doctor. If the person is ill, he must be cured of the disease of "faulty language or reading."

The examples just described are all things that one can see and hear in practice in the relationship that exists between schools, industry (?), and students. There are several models that one could use in order to analyze these specific practices and programs.

Oppressed people in the third world, colonized countries, and students have met the situation of which I speak in a variety of ways. Focusing on students, one sees those who simply wait and passively sit through school, those who cause trouble and are labeled as "trouble-makers," those who "try to make the best of a lousy place" and attempt to use school as a place for social affairs and those who convert and accept the value of the dominant institution. It is often the latter group of people who become the new recruits to elite positions within the system and thus

become the "new agents of the old repression."[71]

In looking at students generally one sees students operating within a matrix that Freire might call the "Culture of Silence."[72] This means that people, trapped in the situation feel powerless to act, to create, and to name their world. The student becomes a person who exists for another. He is not a marginal man, or a person on the "inside circle," but instead a person who is being used by others so that they can gain at his expense. The student becomes an object of ownership. Those who do not act properly are subjected to "counselors" and special programs in an attempt to bring them into the fold. Students are people who have become "oppressed within the system."[73] The culture of silence is manifested in many areas of society besides the one found in the school-student relationship. The oppressor-oppressed relationship can be seen in other areas such as boss-worker, man-woman, and black-white. The school exists for itself, while the student exists for the school in this relationship. Students who are deprived of the right to make decisions and to create meaning in their world can then only achieve "success" by echoing the words that they are to learn.

The picture that I have painted to this point is a bleak one, and perhaps I should add some colour to this view. One must remember that if man is <u>in</u> the world and also <u>with</u> it, he can overcome limit-situations.

> The process of men's orientation in the world involves not just the association of sense images as

> for animals. It involves, above all, thought language; that is, the possibility of the act of knowing through his praxis, by which man transforms reality. For man, this process of orientation in the world can be understood . . . only as an event in which subjectivity and objectivity are united.[74]

Living within the "culture of silence" and being alienated is not the only way to relate to the current epoch, for the reason that man has the potential to know and to live such that he is capable of creating history. Man can, to a degree, detach himself from the world and think about it and then act to purposefully change it.

In spite of attempts to prevent it (via such tactics as divide and rule, manipulation, and cultural invasion) cracks in the system are appearing. People such as Friedenberg seem to feel that "a serious polarization seems to be happening in America. . . ."[75]

The decade between America's decision to land on the moon and the actualization have been turbulent years. As Norman Mailer states in <u>On a Fire on the Moon</u>:

> Four assassinations later; a war in Viet Nam later; a burning of Black ghettos later; hippies, drugs and many student uprisings later; one Democratic convention in Chicago seven years later; one New York school strike later; one sexual revolution later; yes, eight years of dramatic, near-catastrophic, outright spooky decade later . . . ."[76]

In Canada one could note issues of a similar nature, such as the War Measures Act, the rise of Canadian Nationalism, concern over a possible national energy policy, and Northwest Territorial development controversies. The approach I have talked about which is being manifested in the schools has

missed something crucial, too. That "something crucial" which is being missed may be actually aiding in the struggle which will allow men to strive toward overcoming limit-situations which confront and challenge them.

For me, the question becomes one of looking for the concept of man (students) held by the school system as the schools currently perform "school tasks" on (with) students. In practice, schools-students relationships demonstrate a dehumanizing and unequal interpersonal situation.

Banking Education and Schools

The particular kind of relationship that exists is what Paulo Freire would call banking education. A banking system of education is one in which:

> "(a) the teacher teaches and the students are taught
>
> "(b) the teacher knows everything and the students know nothing
>
> "(c) the teacher thinks and the students are thought about
>
> "(d) the teacher talks and the students listen--meekly
>
> "(e) the teacher disciplines and the students are disciplined
>
> "(f) the teacher chooses and enforces his choice, and the students comply
>
> "(g) the teacher acts and the students have the illusion of acting through the action of the teacher
>
> "(h) the teacher chooses the program content, and the students (who were not consulted) adapt to it
>
> "(i) the teacher confused the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students

"(j) the teacher is the Subject of the learning process, while the pupils are mere objects."[77]

This particular method of teaching offers a curriculum this is derived from the minds of a dominant power. Students have no input into what is to be learned. Information is to be deposited into the minds of students as one would deposit money in a bank. The person who, however, holds the "knowledge"--the teacher--may demand at will that the student repeat back to him what he has learned. Even the knowledge that is learned does not become the learner's, as it is still held in the hands of the dominant power. A student is never able to create knowledge. The student is the "object of the process . . . and not its subject."[78] People are seen as spectators, rather than as creators and re-creators of the world in which they live.

Man is seen as a reactor and as an adaptor to situations he encounters. Here is a system where the "teacher replaces the Oppressor, as Subject; the student takes the place of the oppressed, as Object . . . they are locked into these roles by their institutional setting."[79] Thus a subject-object relationship is firmly established. Students are rewarded for answering the questions they are asked. According to Friedenberg, students are taught the "experience of being a school child."[80] It is a process of education which never allows for the question, "Why?" to be asked. Thus the schooled person is "reduced to animal existence: adaptation."[81] The student receives his information

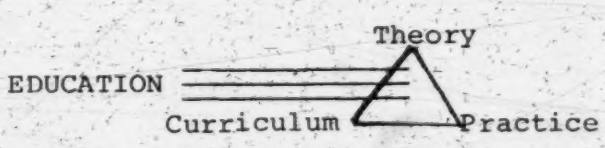
from prepared materials which do not relate to his socio-cultural reality. It is a view of man which is frozen. Answers are definite and permanent, as if they were timeless. It is as if the teacher, almost by magic, holds all of the answers and dangles them before the students to learn and to memorize. The mediating object or the display material which exists between the teacher and the student is chosen by the teacher. His task is to fill the student with knowledge. When one looks at textbooks today it is often seen that the answers to "all" questions are found in the "teacher's edition" which students cannot see. The very fact that "answers" are in the book indicates a static approach to knowledge. One immediately sees a concept of man which conceives of his mind as void and blank. It is similar to John Locke's idea of tabula rasa. Upon closer examination, however, it is even more serious, as the person is viewed as one whose mind must be filled with "correct" information so that he will not do anything or think anything that is "incorrect." Puritanical elements of "natural sin" and man's evilness are, it seems, blended with the concept that man (students) must learn an "absolute" truth.

An Alternative

There are alternative approaches to education. Charles Isaacs has stated "that no education is neutral can no longer be disputed." Perhaps he is also correct when he says that "the truly subversive potential of education generally

remains unexplored."[82]

Continuing, I would like to present an approach to education, based on Paulo Freire, which could work as an educational endeavor for man to live by. Freire's model of education is more than methods of teaching; it is instead a three-pronged approach to education (theory, curriculum, and practice) which, for lack of a better term, I will call a "problem-posing dialogue" approach to education. There must be people who are committed to the concept of man which is held by this educational approach, the curriculum which follows must be consistent with the theoretical framework in which it exists, and finally, the techniques (methods) must be consistent with the theory and the curriculum. In diagramatic form on can picture the following.



The "real" educator must adhere to and believe in this particular program, not only in theory, but in practice as well. This problem-posing educational technique should now be examined at some length. I would like to discuss not only what the techniques are, but to also involve myself with the conception of man that is offered when one attempts to implement this particular program.

Arriving at a technique called a problem-posing one begins with contradictions. Choices must be made. In creating an educational program one must take into account

the various conflicts which are found:

> . . . in the choice between being wholly themselves or being divided; between ejecting the oppressor within or not ejecting him, between human solidarity or alienation; between following prescriptions or having choices; between being spectators or actors; between acting or having the illusion of acting through the action of the oppressors; between speaking out or being silent, castrated in their power to create and recreate, in their power to transform the world.[83]

Problems-posing education in practice also implies a theory or a concept of man which is held by the educator. One must look at problems-posing education in the same light as one looks at banking education and to consider the implications about man and the world which manifest themselves in practice.

A cornerstone upon which problems-posing education is built is the concept of <u>dialogue</u> <u>with</u> the people with whom one is working. Thus, in looking at a problems-posing form of education, one may witness the following kinds of practices, ideas, and relationships: (1) Problems-posing education "utilizes the contradictions of the peoples existential, concrete situations to pose that situation as a problem. . . . The society now talks of the image of a challenge, to be resolved both intellectually and through action by the people."[84]

(2) The teacher, instead of working in opposition to the student, works in dialogue with students establishing a teacher-student and student-teacher relationship.

(3) As a collectivity, each with their unique skills, abilities, and knowledge, the teacher-student and students-

teacher work to "codify" and then "de-codify" concrete situations, and to discover themes found in that particular situation which relates to a larger totality.

(4) The students-teachers must "first teach the teachers who (then) re-present their vision of reality now posed as a problem."[85]

(5) Students (all people) engage in the task of becoming more fully human through transformation of the world as they are able to more critically look at their reality void of many of the myths which exist about it. This is done through the process of codification and decodification.

(6) Problems-posing education is dialectical in nature as it "flows back and forth between teacher-student and students-teachers, school, and society, the abstract and the concrete."[86]

(7) All are full participants, Subjects, and all are "encouraged to chart their own paths"[87] in the process of decodification.

(8) Mechanics of teaching are only important to the degree that they enhance dialogue between Subjects who all fully respect each other.

(9) Problems-posing education is not a vision of something that will occur after an oppressive situation is resolved.

(10) Problems-posing education "is not a system, but rather a project, the scope of which depends upon the particular circumstances."[88]

(11) Books, and other materials are not the Subjects of education, the participants are.

(12) Consciousness of and action upon reality are inseparable parts of problems-posing education as consciousness comes via objectification of and then through action upon the world. (Codification and decodification are necessary elements.)

One sees that it is not a project that can be attempted by all people. "The educator's responsibility as conceived by this philosophy is thus greater . . . than that of his colleague whose duty is to transmit information which learners memorize."[89] The educator who embraces this alternative must be one who is continually re-adjusting his knowledge. He is one whose "education is a pedagogy of knowing."[90] Further he realizes that simple dialogue is not all that is necessary in order to create a relationship which will lead to knowledge. An act of knowing must include and encourage all the participants in continually problematizing the existential situations in which they exist. Through this process they are able to discover and present generative themes; chosen for the reason that they are relevant to the particular situations in which the participants (students-teachers) find themselves.

Codification and its opposite, de-codification, are necessary in problems-posing education. Essentially codification is the formation of a knowable object which mediates (display material) between the Subjects, while de-codification

is "dissolving the codification into its constituent elements." Subjects, then, come together and work toward being able to "perceive relationships between the codification's elements and other facts presented by the real context--relationships which were formerly unperceived." Codification can take the form of something like a photograph or a slide which allows Subjects to look more objectively at their way of life. Rather than receiving information about various "facts," Subjects analyze "aspects of their own existential experience," which are represented in codified fashion. In terms of a theory of knowledge, one can see that the "dynamics between codification and learners is a constant reconstruction of their former 'ad-mi[illegible]ation' of reality."[91]

The kinds of practices and relationships which exist in this kind of an educational program imply a concept of man which should now be examined. Man is not, according to this vision, simply a creature or an animal who happens to live in the world. Man is one who is in the world as well as a being who lives with the world. He can think about the world and create visions about the world. "What distinguishes the worst architect from the best of the bees is this, that the architect raises his structures in imagination before he erects it in reality."[92] As such a being in time, man can change the world and become a history-making force. Man is able to make a critical-self-insertion into reality through conscientization as he

transforms reality in a process of denunciation and annunciation. This consicentization which I refer to occurs simultaneously with the process of denunciation and annunciation, which also occur together dialectically. The concept of man which suggests that he can engage in the process of denunciation and annunciation becomes one of a historic commitment.

> Denunciation of a dehumanizing situation today increasingly demands precise scientific understanding. . . . Likewise, the annunciation of its transformation requires a theory of transforming action. However, neither act by itself implies the transformation of the denounced reality or the establishment of that which is announced. Rather, as a moment in an historical process, the announced reality is already present in the act of the denunciation and annunciation.[93]

With this concept of education, man is a being whose future has meaning and he is conceived of as a being that is able to creatively overcome the present which is already old. According to Freire this kind of an educational platform envisions man as "a being in praxis." Praxis is seen as "the mutual transformation of man and nature."[94]

Man is one who realizes he is shaped by his culture, yet is able to shape his culture and to create new history. Man is not a bovine, domesticated, timeless, contented creature, but instead is seen as an historical being who has created a social structure and at the same time is creating new ones (annunciation-denunciation-annunciation, and so forth) as he is able to examine critically (via codification and decodification) issues which confront him.

Social structures are not impervious to change, but rather can be seen as challenges (limit situations) which give man current and temporary boundaries within which the extent of his being is defined. Limit-situations become the challenge before man; the "frontier between being and being more human." "The human task remains: to transcend our limit-situations, through critical historical analysis and action."[95]

Some reasons for Freire and his vision of man and the world

The philosophical foundations of the ensuing curriculum and the instructional unit which follows are derived from Paulo Freire and his vision of man and the world. It is necessary to answer the following questions: (1) Why use Freire's approach? (2) What is important about Freire's approach? (3) When is Freire's approach relevant? (4) Where should Freire's approach be used? (5) Who should use Freire's approach? and (6) How does one implement Freire's approach?

Why use Freire's approach, and what is important about it?--The core issue seems to be concern for man's process of becoming more fully human. Freire too makes this the vital ingredient in his program. As he states, ". . . the problem of humanization has always . . . been man's central problem."[96] In a sense this statement speaks not only to the question "What is important about Freire?", but can also serve to justify the reasons for using Freire's

approach. I can also refer to the Alberta Department of Education and the "new" Alberta Social Studies Curriculum. To reiterate, the "new" curriculum states that its aims are basically: (1) that students should examine not only what exists, but also what should exist; (2) that students should gain experience in living; (3) that teachers and students should plan programs together; (4) that knowledge should not be learned for the sake of covering knowledge but that it should be created and used within the context of the needs of its users; (5) that reason is to be merged with feelings; and (6) that students should take the opportunity to make the world a more desirable place in which to live.

Freire's aims for education parallel closely those stipulated aims of the "new" Alberta Social Studies Curriculum.

Freire also argues that people, in their process of becoming more fully human through praxis, should deal with what should be and should create reality as they announce-denounce new and old reality. The process of annuncation-denunciation is exactly the process of announcing new realities and new awarenesses. As Freire says, "Education is thus constantly remade in the praxis. In order to be, it must become."[97]

It is through the process of codification-decodification that one transforms the world, as he looks critically at reality and seeks to create new realities.

Further, Freire believes that people should be able to deal crtically with their reality so that they gain experience in living through living. In this way man ceases to be a spectator in the world, but becomes a creator and a recreator of the world. It is through this process of living that people seek freedom. A major aspect of Freire's rejection of banking education is that it is dehumanizing as it prevents freedom and does not allow people to create and name their world. Real education grasps hold of people's existential concrete situations and poses these situations as limit-situations which can be overcome.

Dialogue is a major ingredient for Freire and as such attempts to "liberate the oppressed without their reflective participation.in the act of liberation is to treat them as objects which must be saved."[98] Thus it is not only important but necessary that teachers and students plan their program together through dialogue. The establishment of a teacher-student and students-teachers relationship, where students-teachers first teach the teacher-student, emphasizes the point that learning situations must come from the reality in which participants find themselves.

Freire sees knowledge as changing all the time and as dependent upon people living within a time and space. Banking education conceives of knowledge as permanent, fixed, and status-quo. Banking education is the antithesis of problem-posing education, which suggests that knowledge should be created within the context of the realities of the

people with whom one is working. Freire states ". . . . one cannot conceive of objectivity without subjectivity" and continues,

> To deny the importance of subjectivity in the process of transforming the world and history is naive and simplistic. It is to admit the impossible: a world without men. This objectivistic position is as ingenuous as that of subjectivism, which postulates men without a world. World and men do not exist apart from each other, they exist in constant interaction.[99]

Freire is thus recognizing that the objectives and affective areas are necessary to each other, and are, in fact, inseparable. Freire also espouses the doctrine that reason and feeling must be merged.

Finally, Freire is socially responsible. He too believes that the world should be made a more desirable place in which to live. To become human is man's vocation in life. He continues and states that the oppressed, in their struggle to become human, must not become oppressors. He states: "This, then, is the great humanistic and historical task of the oppressed: they liberate themselves and their oppressors as well."[100]

Concern with valuing is a stated issue of the new Alberta Social Studies Curriculum. Value issues are (1) the dignity of man, (2) freedom, (3) equality, (4) justice, (5) empathy, (6) loyalty, and (7) other values. Those are all concepts that are found <u>within</u> Freire's scope. His vision is yet greater. The process of becoming human, which is central for Freire, incorporates all of the value issues of the new curriculum.

Freire can be seen, then, as one who is not only important in terms of the curricular aims of the "new" curriculum, but, in a sense, as necessary to it. Freire's vision of man and the world is not only in keeping with the new curriculum, but operates at a philosophical level on which the new curriculum can be seen to be based. Freire is challenging man in his quest to discover (1) who he is, (2) where he is, and (3) what he should do. All of these are subsumed under the process of human liberation and freedom, in the process of becoming more fully human.

Where and when should Freire's approach be used?--The answers to the questions of "where" and "when" Freire's approach should be used are "here" and "now." Freire's program cannot be turned off and on; instead, it requires a life style and a mentality from which one views and interacts with the world. His offer is a vision of hope for man. He does not offer a platform which will come into being after the revolution. Instead, he presents problem-posing education which ". . . is revolutionary futurity. Hence it is prophetic. Hence it corresponds to the historical nature of man."[101] He is utopian in that sense. His vision must be lived as it is a vision of constant becoming. In attempting educational projects based on Freire, one must be with the people at all times. As Freire vividly points out:

> Nor can the people--as long as they are crushed and oppressed, internalizing the image of the oppressor--construct by themselves the theory of their liberating action. Only in the encounter of the people with the

> revolutionary leaders--in the communion, in their praxis--can this theory be built.[102]

As the new curriculum is seeking educational aims which are consistent with Friere's vision, it seems logical to conclude that now is a good time to use his approach as a base for education. Freire's new approach is in keeping with the new curriculum. It is through the quality of participant learning interaction that the quality of learning and the kind of change to meet the needs of the participants. Freire offers a quality of interaction based on the concept of humanization; thus, learning moves in that direction.

Programs based on Freire's approach should be started in schools throughout Alberta, from primary through post-secondary institutions. The time is ready in terms of a created curriculum and also in terms of a historical situation which suggests that change in the direction education is moving is long overdue. Culture shock and future shock are terms we are all familiar with. I believe that if programs based on Freire were implemented, we would not have to concern ouselves with these concepts and the problems associated with them. (I have discussed this belief in the final chapter of this thesis.)

I am not suggesting that we switch to an educational approach based on Freire simply because change is needed and he offers a change. I am saying that we should move to create an educational approach based on Freire <u>here</u> and <u>now</u>

because Freire offers a program with a concern for people and their process of becoming through the creation of their world.

Who should use Freire's approach?--It has been stated that not everybody can or will commit themselves to the position that I offer as an alternative for the direction that education should take. Committed people are necessary. People who are willing to constantly re-formulate and re-discover themselves as beings in praxis through creation and re-creation of reality are necessary. Freire has said of the people who are necessary to his program:

> The radical, committed to human liberation, does not become the prisoner of a "circle of certainty" within which he also imprisons reality. On the contrary, the more radical he is, the more fully he enters into reality so that, knowing it better, he can transform it. He is not afraid to confront, to listen, to see the world unveiled. He is not afraid to meet the people or to enter into dialogue with them. He does not consider himself the proprietor of history or of men, or the liberator of the oppressed; but he does commit himself, within history, to fight at their side.[103]

One can see that committed people are necessary to the program and that it is, then, available to many people. It is not a program which is open only to a select few.

Commitment to education is a commitment made by many people in the field of education and in other areas of living as well.

I would like to suggest to those who call themselves "teachers" that they would be wise to reconsider what they are doing in schools in terms of their commitment to education. I believe that, because of a commitment to education

which is held by many teachers, the approach Freire offers could become a reality.

Often, when a person reads about the kinds of people needed for a given project, he overlooks himself or thinks that he is not being spoken to. In response to the question of "who", I would like to say that it is you that could provide a valuable addition to implementing Freire.

If education is not neutral, as has been claimed, and functions either to oppress or to liberate, then each person who is teaching is operating within those capacities. Every person who feels at all concerned with education would be wise to think about himself as an educator and to consider his role within education. We should all consider the kind of human interpersonal relationship which we have established in our lives. We should all consider the kind of mentality that exists with that human interpersonal relationship. We should ask about the concept of man and the world from which we seek meaning.

Reflecting and acting upon these concerns should provide some clues as to who would work toward the creation of an educational approach based on Freire. Depending on the "answer" each of us should know if he should seek to move more aggressively in developing an educational approach based on Freire's concept of man in the world, or if he should become more active in working to maintain the banking situation which already exists.

I would now like to focus on what could be called a

more practical consideration: how does one implement Freire's approach?

Implementing Freire's approach is dependent upon building an instructional unit in conjunction with all participants. In the next section I would like to offer the process from which I built an instructional unit, which was based upon Paulo Freire's vision of man and the world; one which also fits into the "new" Alberta Social Studies Curriculum.

Although Freire departs from a large body of "radical" thought in rejecting programs filtered through banking systems, instructional units and curriculums which are called "Black" or "working class" he does allow--it sounds contradictory--for "educational projects." If the time to use Freire's approach is <u>now</u> and the place is <u>here</u>, then the school classroom in Alberta can be seen as a place from which to begin.

The unit which will follow, then, is one attempt to create a "problem-posing dialogue" educational project within a banking institution. It is not, however, intended to serve as a cookbook on how to use Freire's approach, but it can serve as a source from which ideas can be derived. The way in which I tried to implement the unit, and the actual unit itself, were all based on my interpretation of Paulo Freire and his vision of man and the world.

CHAPTER III

BUILDING AND IMPLEMENTING AN INSTRUCTIONAL UNIT

An instructional unit must be logically and emotionally consistent with two necessary fronts. Firstly, it must fit the unit into the existing curriculum, i.e., the new Alberta Social Studies Curriculum. Secondly, this unit in its technical design must reflect the conception of man and the world that Freire offers.

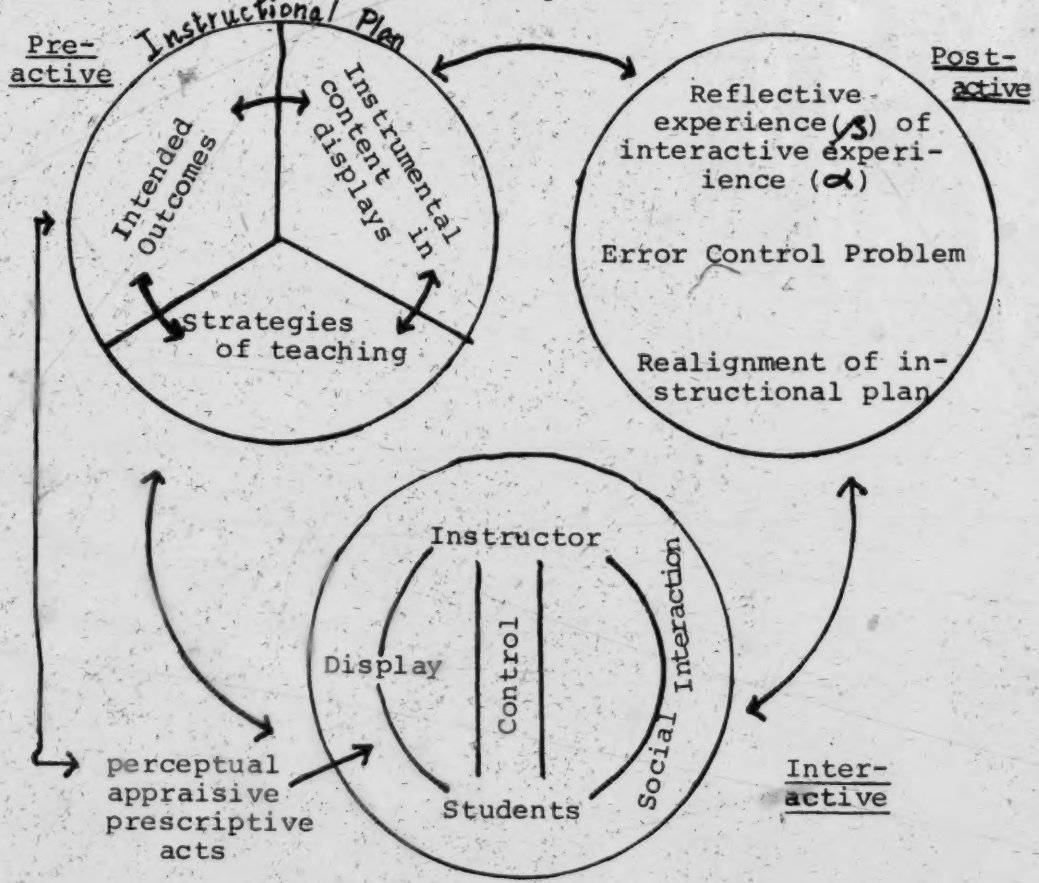
It is fortunate that both Freire and the new curriculum speak to similar aims in education. Both seek learning experiences whereby teachers and students work together in the creation of projects which aid them in their process of becoming.

A Scheme for Teaching

In designing an instructional plan I found a conceptual scheme created by Dr. T. Aoki useful (see Figure 1). Aoki's scheme depicts three phases of teaching, the pre-active, the inter-active, and the post-active; and can conceivably be used from either a banking or a problems-posing approach. The problem now becomes one of relating Aoki's scheme to a context that fits with Freire's educational approach, since planning based on Freire's concept of

man and the world is qualitatively different from planning based on a banking concept. In using Aoki's scheme as a reference point, one can contrast the process of instructional planning in terms of a banking approach and a problems-posing approach.

Fig. 1.--Phases of teaching.



This model was created by Dr. T. Aoki for a paper given at the Annual Conference of the National Council for the Social Studies in Denver, Colo., November, 1971. After Philip W. Jackson.

According to Aoki, the pre-active phase of teaching is concerned with the relationship between (1) intended outcomes, (2) strategies of teaching, and (3) instrumental content which is to exist in displays. The following charted comparisons might prove useful (see Figure 2).

Fig. 2.--A comparison: banking approach and problems-posing approach--pre-active phase

BANKING APPROACH	PROBLEMS-POSING APPROACH
Intended outcomes are	
1. determined by the teacher for the students	1. created through dialogue between participants
2. oriented towards preservation of the status quo	2. oriented towards transformation
Strategies of teaching (learning) are	
1. oppressive and domesticating to the students	1. based on a humanizing pedagogy in which the consciousness of all is to be expressed (co-intentional education)
2. that the teacher chooses, disciplines, and acts while students are taught, comply, are disciplined, and have the illusion of acting through the teacher	2. that all are teachers and students together and through dialogue create their learning experiences
Instrumental content in displays is	
something to be either learned about by students who are manipulated as objects in this learning process	a medium through which the participants interact in naming their world

The inter-active phase of teaching focuses specifically on classroom interaction, and the relationship between participants (see Figure 3).

Fig. 3.--A comparison: banking approach and problems-posing approach--inter-active phase

BANKING APPROACH	PROBLEMS-POSING APPROACH
Inter-active teaching (learning) is based on	
1 conquest	1 co-operation
2 divide and rule	2 unity
3 manipulation	3 organization
4 cultural invasion	4 cultural sythesis
5 dominant elites (teachers) and subordinates (students) in order to preserve	5 intersubjectivity between equals in order to transform reality
6 narration about reality	6 inter-action with reality
7 depositing pre-arranged knowledge	7 dialogue as a way of teaching each other through the medium of the world (display material)
8 a compartmentalized and predictable world	8 an unfinished world in a process of continual change
9 the teacher's thinking for the students	9 "The teachers thinking is authenticated only by the authenticity of the students' thinking."[105]

Fig. 3.--Continued

10 "Words are emptied of their concreteness and become hollow, alienated, and alienating verbosity."[106]	10 through action-reflection man is able to name the world through dialogue

The perceptual, appraisive and prescriptive acts which Aoki refers to as taking place within the interactive phase of teaching should also be looked at in terms of Freire. A perceptual act embraces the concept that man is an historical being. Perceptual acts allow people to state what was (history), and what is (present), and what will be (future). Appraisive acts allow people to create alternatives and they are therefore able to create alternatives as to who they will become. One can appraise a situation and, because he has choice, decide and prescribe what ought to be. Finally, prescriptive action is transforming. Prescriptive acts state what ought to be. Further, they embrace Freire's concept of creation as an ongoing process. Its orientation is futuristic and therefore prophetic.

The third phase of teaching is called post-active teaching and is concerned with evalution (see Figure 4).

This process then leads one back to the pre-active phase of teaching, through his action-reflection upon the world.

Fig. 4.--A comparison: banking approach and problems-posing approach--post-active phase

BANKING APPROACH	PROBLEMS-POSING APPROACH
Post-active teaching (learning) is based on	
1 specific testing of students' ability to repeat back to the teacher the teacher's knowledge	1 continual re-assessment of the view of reality from which one is living
2 the ability to demonstrate adaptation to a predictable world	2 the concept of announcement/denouncement as a process of transformation
3 reaction by students to unit materials	3 inter-action between participants through display materials
4 "realignment of instructional plan" so as to better ensure maintenance of the status-quo	4 instructional plans changing as a function of new visions of reality
5 determining ways to deal with students who are deficient in various areas	5 developing ways by which participants can create a pedagogy of their own liberation
6 a culture of silence	6 a pedagogy of freedom

Michael Scriven on Evaluation

Michael Scriven, who in 1966 was the director of an evaluation project of the Social Science Educational Consortium, attempted to look at the concept of evaluation in a more rigorous sense than is often used. He states that "evaluation can and usually should play several roles."

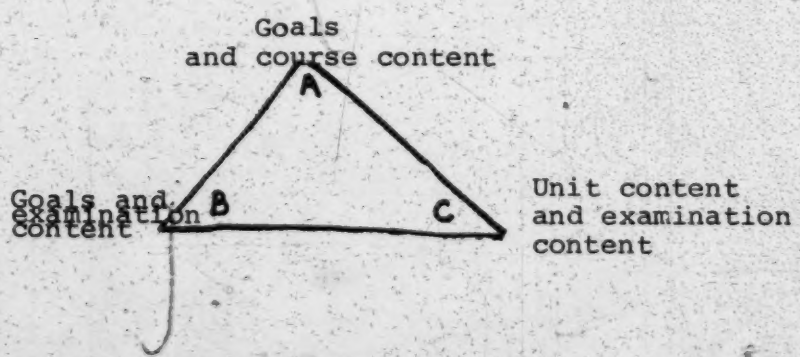
Scriven sees evaluation as something which attempts to answer certain types of questions about certain entities.[107] These entities can vary in many directions; from school personnel to classroom design, to instructional units, and so forth.

With respect to the evaluation of an instructional unit which Scriven would refer to as a "teaching instrument,"[108] Scriven lists two basic approaches. The first approach he calls "intrinsic evaluation," and it is concerned with the evaluation of the unit in terms of its construction. The second kind of evaluation is one which he refers to as "pay-off evaluation," and it is concerned with areas that are external to the unit. It is pragmatic evaluation, in that it focuses on results.

With respect to the intrinsic evaluation of the unit, Scriven's model is of importance. Scriven discusses three areas that must relate positively to each other in order to ensure that the unit is soundly constructed. He states:

> . . . we need to know about the success of three connected matching problems: first, the match between goals and course content; second, the match between goals and examination content; third, the match between course content and examination content.[109]

This can be illustrated thus:



Assuming that the three areas do match positively, the unit should then function to accomplish what it is intended to accomplish, according to Scriven.

A major reason Scriven lists for the importance of "intrinsic evaluation" is that it can be done before the unit is actually taught. As a result one is able to tell, with some assurance, that the unit is either ready or not ready for classroom trial. Also, this kind of evaluation better enables the curriculum planner to discover weaknesses and remedy them as he engages in the process of building the unit and before actual implementation of the unit.

This unit will, therefore, be evaluated in terms of the requirements which Scriven says need to match positively in "intrinsic evaluation." Secondly, the unit will be evaluated in terms of what happened and the social responsibility of that happening.

To Create a Curricular Unit Based on Paulo Freire

In creating the unit, I tried to be consistent with Freire's vision of man and the world, and the curricular prescriptions of the "new" curriculum. Earlier I argued that schools today are banking systems and are de-humanizing and alienating. It seemed only logical, then, that an instructional unit should be designed and implemented which was humanizing in its approach. This could be done in a

situation wherein people worked together in looking at reality, identifying themes in reality, and then objectifying these themes through codifying and then decodifying them, so that an old reality could be denounced and a new reality announced and then denounced, and a new reality again announced through reflection and action upon the old. This process is a continuing one, and continues by building upon what has been previously denounced and then announced and then denounced, and announced, and so forth. I also realized that a project of this magnitude could not be fully implemented or by fully successful within a ten-week (January 16, 1973 to March 19, 1973) unit, which was to be carried out within a banking instituion and with students (and myself) who were used to and generally tolerant of a banking system. I was also aware of Freire's warning against, and rejection of, programs such as I wanted to attempt within banking institutions. Given these very great limitations, I decided to create a unit which would allow people to start moving in a direction toward what I will call a "praxis-posing" mentality.

I created a unit that intended to expose the school as a banking institution. The unit functioned to develop dialogue between teachers-students and students-teachers. This was so that we could discover, through a process of looking at our realities, with respect to schools, the situation which we saw in the school. I further hoped to create this unit in such a way that we would be able not

only to see and reflect upon a reality that exists, but also (more importantly) to begin moving away from a banking mentality toward a praxis-posing mentality.

I used a scale created by Dr. H. Garfinkle, showing movement away from a banking and toward a praxis-posing mentality. The scale moves from (a) a banking mentality, to (b) a question-posing mentality, to (c) a problem-posing mentality and finally to (d) a praxis-posing mentality. Although there are no hard and fast rules for one to use in determining exactly where one is with respect to these four "mentalities," I felt the scale was relevant in terms of its being one way of looking at and detecting some movement away from one mentality and toward another. One could argue that it is movement in this direction which is truly humanizing and is thus consistent with Paulo Freire's vision of man and the world and the stated curricular aims of the "new" Alberta Social Studies Curriculum.

Banking education and its accompanying mentality is a situation where a person accepts or believes, without much question, the current frame of reference, the current system, and works to maintain that system. I assumed the school (administration and teachers) and the students were at this point in their relationships with each other. In question-posing education, the interaction between participants is such that people begin to have doubts. Questions are asked of students by the teacher or of the teacher by the students. At any rate, a seed of doubt begins

to develop and blossom in the minds of the participants. If this "seed" is nurtured and is not somehow destroyed, one will move along toward a problems-posing mentality and the educational position which it suggests. Here one not only doubts but believes firmly that change in a more "humanistic" direction is necessary. Instead of just doubting and questioning the "structure" this person begins to pose problems about this "structure" that must be resolved somehow. This is not complete, as, with this kind of mentality, one continues along this continuum and strives, if problems continue to be posed, toward a praxis-posing mentality. Here one is socially and politically committed to a new order. Freire speaks of praxis as "reflection followed by action."[110] A praxis-posing mentality eventually results in a person who realizes that he is a living example of praxis and constantly seeks to become more human through his praxis.

The intent of the unit was to foster interaction between participants in such a way that movement away from a banking mentality and toward a praxis-posing mentality would be started.

In order to do this, one (the educator) must first establish a relationship with the other participants in order that he is not only seen as one of them but is, in actuality, one of them. He must become a member of that group of people and share their visions of their world through their word. One can begin to have a real dialogue

and through the process of codification and decodification one announces new realities and denounces old ones. One is now able to work with people as an equal participant in critically examining the contradictions which have been brought out and clarified thematically. One can work with the rest of the participants as an equal, not as a superior, and can thus participate in the creation of culture, and in the process, through praxis, become more fully human through the creation of culture in working to name the world.

Generally speaking, then, the intent of the unit is to build on Freire and the "new" curriculum; to establish an interpersonal teacher-student and students-teachers relationship based on dialogue which fosters movement from a banking mentality towards a praxis-posing mentality. In looking at the unit in terms of potential success, I would say that the unit would be 100 per cent successful if all of us were able to move from a banking mentality to a praxis-posing mentality. Total failure would be a situation where no movement from, and no awareness of, a banking education mentality was realized by anybody through interaction between participants through the medium of the world (display materials).

It is necessary to continually consider the underlying concept of man and the world in implementing the unit. As stated earlier, this is a three-pronged approach, with one prong being the practice. It must also be

remembered that, unless the classroom living conditions are qualitatively changed for the better, the change is perhaps meaningless.

In doing the unit, I had to be aware of several factors. An important dimension of my awareness had to center around all of our histories as people who have been subjected to a banking mentality. In seeking freedom, as Freire uses the term, I had to realize that there were contradictions between the concept of freedom often held by an oppressed group, and a freedom which is liberating and which seeks to restore humanity in a Freireian sense. I had to maintain faith with the other participants, yet realize that they held different visions of freedom. It is basically a conflict of freedoms, between an "individualistic" model where everyone is an individual who struggles alone to climb in Horatio Alger fashion to the top of the "mountain" and a model of freedom based on a collectivity of people who see themselves as a community, all of whose freedoms are dependent upon each other's. In western society, it seems that very often man is afraid of losing what he calls his individuality. This is unnecessary. Through a freedom based on a cooperative model one can find co-ordination. Through co-operation and co-ordination one can begin to "demontrate his individuality to the only degree to which it is important: the ability to dedicate himself to a cause."[111] In entering the class, I had to be aware of these aspects just mentioned. I re-

alized or assumed to realize that "behavior of the oppressed is prescribed behavior, following as it does the guidlines of the oppressor." I assumed that:

> The oppressed, having internalized the image of the oppressor and adopted his guidelines, are fearful of freedom. Freedom would require them to eject this image and replace it with autonomy and responsibility.[112]

My first obligation in class would be to begin a process of overcoming de-humanizing and oppressive views of man and the world. I entered the classroom situation and designed the unit assuming:

> The oppressed suffer from the duality which has established itself in their innermost being. They discover that without freedom they cannot exist authentically. Yet, although they desire authentic existence, they fear it. They are at one and the same time themselves and the oppressor whose consciousness they have internalized. The conflict lies in the choice between being wholly themselves or being divided; between ejecting the oppressor within or not ejecting him; between human solidarity or alienation; between following prescriptions or having choices; between being spectators or actors; between acting or having the illusion of acting through the action of the oppressors; between speaking out or being silent, castrated in their power to create and re-create, in their power to transform the world. This is the tragic dilemma of the oppressed which their education must take into account.[113]

The unit had to be implemented with the students in such a way that they were able to "participate in developing the pedagogy of their liberation."[114] As long as the duality of self lives within, it is impossible for one to liberate himself.

I tried to create the unit so that we could all discover this oppression within and without as a challenge

which could be transformed through reflection and action. We had to deal critically with reality, objectify, and act upon that reality at the same time.

It was my task, then, to create a unit and see that the students-teachers became aware, through their own process of liberating action, of the duality of self that existed within. This had to be accomplished in working with them, not for them, and in using ourselves as subjects. Further this had to be done where the particular world view held by all participants was not only respected, but used and incorporated into action. The project had to begin in "the present, existential, concrete situation, reflecting the aspirations of the people."[115] This situation then had to be represented to them by myself, as educator, posed as a problem at the level of action.

First, I had to find out the current level of awareness held by the participants, locate themes, and figure out my perception of their reality. Then, with great apprehension, and making use of the contradictions which have been developed, present codifications or objects by which one can examine that reality. This is display material. "Codifications are not slogans; they are recognizable objects. . . ."[116] Codifications blossom into a "thematic fan" as the students-teachers re-presented their situations as problems posed in codified fashion for them to then decodify. Through this process of decodification new themes are created forming a "thematic fan" which re-

flects more wholistically the concrete situations in which people find themselves. Through this process of codification and decodification, then, the students-teachers and teacher-student work to objectify the totality and the wholeness of the situation and to then deal critically with it. It is through this process of "stimulating 'perception of the previous perception' and 'knowledge of the previous knowledge' that decoding stimulates the appearance of a new perception and development of a new knowledge."[117]

This new perception and knowledge can lead then toward a potential consciousness (praxis-posing mentality) that supersedes a previously held banking consciousness, and can lead to the practice of freedom and of human liberation. It is a process in which the program is searched for with the people.

In doing what I have described, dialogue, "which is the essence of revolutionary action"[118] must be established. Freire states, "In the theory of this action, the action intersubjectivity directs their action upon an object (reality, which mediates them) with the humanization of men (to be achieved by transforming that reality) as their objective."[119] Freire's diagramatic opposition of the two, the "theory of revolutionary action" and the "theory of oppressive action" is detailed below (see Figure 5).

Dialogue is fundamental. It is an encounter with people (teacher student and students-teacher) in the process of naming the world. I had to be with the people, open and

communicative. In order to do this it was necessary to base my action on platforms which existed in a contradictory fashion to the "tactics" of the oppressor.

Fig. 5.--Freire's scheme for demonstration of the opposition of theories of action.[120]

THEORY OF REVOLUTIONARY ACTION			THEORY OF OPPRESSIVE ACTION	
Intersubjectivity				
Subjects-Actors (revolutionary leaders)		Actors-Subjects (the oppressed)	Actors-Subjects (dominant elites)	
Interaction				
Object which mediates	Realty to be transformed	Object which mediates	Object--the reality to be preserved	Object--the oppressed (as part of reality)
for			for	
Objective	Humanization as a permanent process	Objective	Objective--the preservation of oppression	

While a banking system is based on conquest, divide, and rule, manipulation and cultural invasionary tactics, I tried to base my relationship upon co-operation (through dialogue rather than conquest), unity (rather than divide and rule), organization (rather than manipulation), and cultural synthesis (rather than cultural invasion). It is through interaction with, and a realization of these contradictions that one can become more fully human, as men mediate with men through the world. In looking at the

basis of this relationship, one can enlarge upon these "tactics" in the following ways.

Cooperation.--

> Cooperation, as a characteristic of dialogical action--which occurs only among Subjects (who may, however, have diverse levels of functions and thus of responsibility)--can only be achieved through communication. Dialogue . . . must underlie any cooperation.[121]

Unity.-- Unity can be seen as "Forms of cultural action . . . have nonetheless the same objective: to clarify to the oppressed the objective situation which binds them to the oppressors, visible or not."[122]

Organization.--Organization is used here as

> a highly educational process in which leaders [teacher-student] and people [students-teachers] together experience true authority and freedom, which they then seek to establish in society by transforming the reality which mediates them.[123]

Cultural synthesis.--Cultural synthesis, as opposed to cultural invasion, is cultural action which seeks to transform rather than preserve, which seeks liberation rather than oppression, which does not teach or give, but is rather a process of learning with the people. It is a process of the "educator"--teacher-student--being able to "on the one hand identify with the peoples demand . . . while on the other they must pose the meaning of that very demand as a problem."[124]

In "doing the unit" with the students-teachers, I tried to do the work of an "investigator" and to present objectified information which was to be decoded, so that a

thematic fan could be established by all. We could continue this process of codification-decodification as we announced-denounced new realities through a process of reflection and action, these being inseparable elements of each other. I realized that this attempt must be based on the ideas of cooperation, unity, organization, and cultural synthesis. All of these "tactics" are in direct keeping with the view of man and the world that Freire presents, and are also in keeping with the value orientation of the "new" Social Studies Curriculum in Alberta.

I would now like to present the unit. It is not I might add the unit which I first speculated might exist, but one which evolved in the process of doing the unit and seeking the aims of the unit. In reading the unit, the reader should realize it has an elusive and a non-permanent nature. Also, one must bring with him and add to the unit an ideology that is in keeping with Freire's vision of man and the world. Rather than looking at the unit as a piece of work that can be exactly duplicated, it is perhaps better to view it as something from which to draw. The unit can be reproduced, but it will be different, with a new teacher, a different group of people, in a different time and space, and resulting in a different set of realizations and "answers."

CHAPTER IV

THE UNIT

The unit which I will describe in this chapter is in line with the approach to education which Freire presents. Freire's developing a "problems-posing" dialogue approach to education hopefully results in a praxis-posing mentality. It is a program of education which needs people who are committed to Freire's view of man and the world and people who see the relationship between theory, curriculum, and practice.

In presenting a view of man and the world based on Freire, one can see a theoretical level existing, which is the philosophical foundation upon which curriculum and practice are based. However, one can find theory and practice by examining the curriculum. In the previous chapter I discussed curriculum and curriculum building, and attempted to show how Freire related to the process of creating the unit as a curricular endeavor. The third area, which is also necessary, is practice. Freire's earlier statement that "every educational practice implies a concept of man and the world"[125] should be remembered.

Philosophical and Curricular Captions

This unit represents an attempt at trying to use Freire's approach. It is intended as a practical actualization of Freire's approach and is directly tied into the philosophical and curricular areas of the educational program. In an attempt to make clear the philosophical and curricular relations I will, at the beginning of each session within the unit, present captions--from the philosophical area and from the curricular area. In this way the application of Freire will be seen more clearly. It may, in fact, be difficult to definitely state what is philosophical and what is curricular, as the two are so closely interrelated. Philosophical captions will be taken from Freire for the most part, while curricular captions will be consistent with the "new" Alberta Social Studies Curriculum and in keeping with the way Johnson uses curriculum--"a structured series of intended learning outcomes."[126]

Statement of Curricular Objectives

The curricular objectives of this unit are stated in terms of a scheme created by Robert Travers, of Western Michigan University.

The objectives of this unit must be stated so as to depict movement and change from one mentality to another. Traver's method allows one to state curricular objectives in terms of movement from one place toward another. Concepts arrived at through the completion of tasks continue

to build upon each other, and there is a concern with transfer of learning to other situations. Once a "curricular task" is completed (and learned as seen through an individual's reflection and action upon the world), it is transferred to other situations. A curricular task is an action which serves as a springboard toward further action.

Instructional task objectives are stated in terms of a process of moving from one position to another position through a process of action-reflection (together) upon the world.

Statement of Broad Unit Curricular Task Objectives

The broadest curricular task objectives for this unit can be seen as the following one, and is also phrased in terms of movement. One sees movement as moving in the following fashion: From----Action-Reflection----To.

Broadest curricular task objective (pre-active).--

From: a world view based upon a banking education and a banking system of seeing oneself and others in the world

To: a world view in which praxis-posing is a reality at a theoretical and practical level

The above task objective is the most inclusive one. It should be realized that it is not possible to completely achieve it, especially within the limitations that exist with respect to this unit. Basically, it is movement in the direction which is deemed as desirable and essential that is sought, and that objective can, hopefully, be

realized through an interaction with this unit. Once this movement begins it is perhaps irreversible.

In breaking this objective into its component elements, movement can take place in terms of the following (see Figure 6).

Fig. 6.--Breakdown of broad curricular task objectives (pre active)

FROM--------ACTION-REFLECTION----TO	
The teacher teaches and the students are taught the teacher's knowledge.	School programs use real concrete situations as problems to be resolved and acted upon through reflection/action together.
The teacher knows all and the students little.	All people have important contributions to make.
The teacher thinks and the students are thought about.	Problems are worked out together.
The teacher talks and the students listen.	Talk flows back and forth between all and discussions are both abstract and concrete.
The teacher disciplines and the students comply.	There is no repression.
The teacher chooses the program, the way of doing the program, and the students comply.	All are full participants and are able to create their own visions.
The teacher acts while the students have the illusion of acting.	All create their own awareness and act accordingly upon reality.
The teacher creates the programs and the students adapt to it.	The program is dependent upon the people involved and upon changing circumstances.
The teacher is powerful and students are powerless.	School is a vision of becoming and not an oppressive situation.

Fig. 6.--Continued

The teacher is dominant and the students oppressed.	Dialogue is established and a teacher-student and students-teachers relationship is established.

The intent, however, is to begin to move, not to finish movement. To finish is not to be human any longer, as it almost implies death.

THE UNIT

SESSION ONE

Philosophical captions (pre-active)

> Dialogue is the encounter between men, mediated by the world, in order to name the world.[127]
>
> Dialogue is thus an existential necessity.[128]
>
> Dialogue further requires an intense faith in man, faith in his power to make and remake, to create and recreate, faith in his vocation to be more fully human. . . .[129]
>
> Without dialogue there is no communication, and without communication there can be no true education.[130]

It is necessary to begin by working toward the creation of a situation that gets rid of verbalism and activism. A learning environment must be created by participants in which problems are being posed and action upon the world occurs. Man's word is the primary characteristic of dialogue. Through man's word (reflection-action) his vocation to become more fully human becomes a reality. In beginning Session One we must work to create an environment in

which true communication (dialogue) will develop.

Curricular caption: intended learning objective (pre-active)

To begin creating a setting in which true dialogue between equal participants can take place. In entering the classroom, I am operating on the assumption that a banking mentality exists.

Outline

I. Topic: getting acquainted--a beginning (pre-active)

II. Task objectives (pre-active)

A. From: not knowing any of the individuals in the class

To: beginning to know them and to begin a relationship with the members of the class

B. From: nobody in the class knowing me as a person

To: the members of the class beginning to get to know me as a member of the class

C. From: a lack of awareness as to the "format" that the class might assume

To: beginning a process of creating that "format" so as to work toward the fulfillment of the broader task objectives.

D. From: not having a "log" book

To: beginning a "log" book which can be used to see what has been happening and create an awareness and understanding of the interaction.

III. Materials used (preactive)

A. Ourselves

B. Notebooks which will be used for log books by each group

C. January 16, 17, 18

IV. Performance (interactive)

Teacher-Student Performance	Students-Teachers Performance
A.	A.
Give a "brief" history of myself and why I am in the classroom; what the unit might be about from my perspective and ask for reactions from the class about me and the unit.	Questions will be asked about me, my background; questions will come up about the unit and why they were selected for it.
B.	B.
Explain about the process log books. Break the class into groups of their choosing. Ask them to discuss the goals of the unit and ideas	Students will discuss their ideas and begin their log books. They will, at this time, also create their work groups.

that they have about the unit and the course amongst themselves and begin writing in the log book. Emphasize the feelings aspect and introduce the concept of emic and etic descriptions. Point out that it does not matter if total and complete understanding of the unit exists within one's mind as the unit must take shape in the future. Point out that the focus could be done in terms of directions--suggest that looking at the dynamics of the group at the present might be a good starting place.

V. Evaluation (post-active)

SESSION TWO

Philosophical captions (pre-active)

> . . . . the important thing is the continuing transformation of reality, on behalf of the continuing humanization of men. In the words of Pierre Furter: "The goal will no longer be to eliminate the risks of temporality by clutching to guaranteed space, but rather to temporalize space. . . . The universe is

> revealed to me not as a space, imposing a massive presence to which I can but adapt, but as a scope, a domain which takes shape as I act upon it."[131]

It is important to remember that being human is to continue to change. The world is not a fixed, static and compartmentalized space; the world is a place undergoing continual modification. Man's perception of the world is continually changing as he is able to create the world through his action upon it. It is thus necessary for us to realize that we do see the world from differ[illegible]er-spectives and that we do create the world differently as we act upon it.

Curricular caption: intended learning objective (pre-active)

To begin to see more clearly the ability to give shape to the world through action upon it.

Outline

I. Topic: practice in putting together a reality (pre-active)

II. Task objectives (pre-active)

A. From: beginning to work in created groups

To: beginning to work so that unity, organization, cooperation, and synthesis of ideas becomes useful and necessary in order to complete a task

B. From: presenting an artificial situation using five pictures and giving them a

context and a meaning through writing a story about the pictures

To: practice in a formal sense of being able to arrange and create meaning in this artificial sense and to decipher this into a real context

C. From: using the log book and thinking about it as a reflection of feelings and thought

To: using the log book as perspective about what is going on so that an historical record is kept

III. Materials used (pre-active)

A. Five pictures that the members of the group have never seen--each group gets the same five pictures

B. Log books

C. Paper for writing the "story" or the "script" about the pictures

D. Ourselves

E. January 19, 22, 23, 24

IV. Performance (interactive)

Teacher-Student Performance	Students-Teachers Performance
A.	A.
Ask students to get into their groups again.	Students will arrange themselves in their groups.

B.	B.
Give each group the same batch of five pictures that they have never seen before and ask them to arrange them into an order which is meaningful to them. With this created order, have each group create a "script" that relates to the order imposed upon the pictures. Ask them to select a person to act as a participant observer who will be the one that will regularly record in the log book. Ask them to record all conflicts, ideas, and all that they can include as to what is happening in their group work.	In the process there will probably be much arguing, conflict, and confusion as to the way to order the pictures, and the story which follows. Eventually it will be found out that organization, unity, cooperation, and synthesis of ideas work better and are less divisive ways to get the task done and that all people then are included.
C.	C.
Ask the groups to present their picture arrangement and "script" to the	This will be done. Each group will perhaps have a different arrangement of

rest of the class and to put the scripts onto a tape.

the pictures, and I would most certainly guess that the stories would vary greatly.

V. Evaluation (post-active)

SESSION THREE

Philosophical captions (pre-active)

> The starting point for organizing the program content of education or political action must be the present, existential, concrete situation, reflecting the aspiration of the people. Utilizing certain basic contradictions, we must pose this existential, concrete, present situation to the people as a problem which challenges them and requires a response--not just at the intellectual level, but at the level of action.[132]
>
> An epoch is characterized by a complex of ideas, concepts, hopes, doubts, values, and challenges in dialectical interaction with their opposites, . . . The concrete representation of many of these . . . as well as the obstacles, . . . constitute the themes of that epoch.[133]
>
> In order to achieve humanization, which presupposes the elimination of dehumanizing oppression, it is absolutely necessary to surmount the limit-situations in which men are reduced to things.[134]
>
> . . . the themes both contain and are contained in limit-situations; the tasks they imply require limit-acts.[135]
>
> This dialectical movement of thought is exemplified perfectly in the analysis of a concrete, existential "coded" situation. Its "decoding" requires moving from the abstract to the concrete: this requires moving from the part to the whole and then returning to the parts: this in turn requires that the Subject recognize himself in the object (the coded concrete existential situation) and recognize the object as a situation in which he finds himself, together with other Subjects.[136]

> . . . danger lies in the risk of shifting the focus of the investigation from the meaningful themes to the people themselves, thereby, treating the people as objects of investigation.[137]

It is necessary for man to be able to reflect-act upon his world so that he can transform it as he creates it. To do this he must be able to tri-dimensionalize time into the past, the present and the future. Man must be able to identify limit-situations through reflection and then to realize that tasks are required through action. Movement must be realized in terms of men themselves within their existential realities. Man must create the pedagogy of his own liberation. The world must be acted upon as a totality which is undergoing change. Critical thinking must occur on meaningful themes which can be identified through codification-decodification. Action-reflection (man's word-dialogue) becomes a part of this process.

Curricular caption: intended learning objectives (pre-active)

By discovering and using themes dialectically we will begin to think more critically about ourselves as beings in the world and in doing so discover new themes which will then call for new actions.

Outline

I. Topic: Toward a fuller awareness and possible understanding of ourselves through a "look" at our classroom (pre-active)

II. Task objectives (pre-active)

A. From: all of us having some kind of an image and ideas about who we are

To: all of us having some kind of an image and ideas about who we are; begin creating a frame of reference from which to look at ourselves and the various situations in which we find ourselves

B. From: all of us having some ideas as to who we are within some kind of a frame of reference

To: our growing awareness that we are, within this frame of reference, members of a group of people with many common characteristics

C. From: an awareness of being a member of a group or a collectivity of people

To: thinking about that group membership and implications of having that group membership

III. Materials used (pre-active)

A. 36 Children

B. Prose of Relevance 2

C. The Way It Spozed to Be

D. Film: "Teaching at Madison Senior High School"

E. "What the Schools Do"

F. "The School as a Total Institution"

G. "Body Ritual Among the Nacirema"

H. This Book is About Schools

I. Paper for individual essays

J. Ourselves

K. January 29, 30, 31; and February 1, 2, 5, 6, 7, 8, 9, 12, 13, 14, 15, 16

IV. Performance (interactive)

Teacher-Student Performance	Students-Teachers Performance
A.	A.
Ask all the individuals in the class to write an essay about the school and/or the class that they are in: something like "The way I see the school/class; its relationship with me and my relationship with it.	Students will write these essays individually.
B.	B.
Read and ask questions about the papers so that they can be passed back the next day: bring up themes that are suggested in the essays. Bring up or possibly bring out the contradiction that	Questions will be asked about the questions put on the essays; discussion of themes will take place with the class as a whole group; this will perhaps be a confusing topic. The concept

might be seen to exist between the I and the Not I.	of "themes" will not be fully understood; ideals will come forth and a "thematic fan" might begin to form. The contradiction and the concept of the I and the Not I will be confusing; yet ideas about the contradiction will be brought up and discussed.
C.	C.
Pass out "Body Ritual Among the Nacirema" and ask them to read it.	They will read it individually.
D.	D.
Discuss "Body Ritual Among the Nacirema." Include areas such as what these people seem like: why might they act as they do; would you like to be one. Get into the area of the concept of ritual, e.g., what is ritual? Can schools or this class be seen in terms of having	Think through these ideas. Discussion will include the whole class, not groups. Perhaps come to some ideas about ways of looking at people. One can see people in many lights. Get into the significance of ritual in terms of school, their class, themselves. One might predict surprise

rituals.

when it is found out who the "Nacirema" are.

E.

Use the article just read as a transition--focus on us in the context of this unit now. Present article from 36 Children on page 140, "An Average Day in School." How is this school and this class similar/different to/from the one in 36 Children?

E.

A great variety of responses and ideas about school, this school, class, and this class will emerge. Students will begin to consider more concretely their relationship with school.

F.

Read from This Book Is About Schools, part of George Martell's article between pages 94 and 97, in terms of the concept of ritual and feelings of belonging, contributing and being part of something.

F.

They will probably listen as I read. Discussion might be very confused, but with an attempt to understand and put it into a framework for understanding. Log books will still be written. "Data" about school and the school-student relationship will begin to grow and the creation of a "thematic fan" that is being recognized.

G.	G.
Re-emphasize that materials are to be seen in terms of a relationship to the school as encountered reality.	Mental note will be taken of this.
H.	H.
Film: "Teaching at Madison Senior High School". How were these two classes like yours, different from yours? What kinds of themes can be found by examination of the situation presented in the film? What kinds of interpersonal relationships existed in the classes in the film? What can be said about it in terms of our situation here?	Discussion among the whole class. It will center around the kinds of issues that are raised. Students will now be becoming more critical in looking at their school and themselves as themes. They may see themselves in terms of a particular theme. Log books continue. Hopefully the "fan" is continuing to spread a student-school relationship.
I.	I.
Read: The article on streaming from <u>The Way It Spozed To Be</u>. Is it done here? What is the "composition" of this class--school? Are	Discussion in terms of the class/school. Some anger may be expressed.

people sorted out? How?

J.

Prose of Relevance 2. Read from page 171.

J.

Some laughter as it is a common occurance in the school.

K.

Prose of Relevance 2. Read from pages 176 to 177, "What is Education For?" Class will read the article and then answer questions five and six on page 178 for discussion.

K.

Students will read the article, answer the questions on paper and later discuss their ideas about the questions, views of education, and school.

L.

Prose of Relevance 2. Read from pages 183 and 184. Discuss questions on page 185 in terms of experiences in school.

L.

Students will probably listen and the questions will be thought through. The "fan" will expand through an examination of issues and experiences cited. Use them to consider a relationship between students-school and a view of man.

M.

"What the schools do?" Ask students to read it and pre-

M.

Some difficulty in understanding parts of the

pare to talk about it amongst themselves in groups. It is a difficult article in places and working with groups will make it easier.

N.

"The School as a Total Institution": explain it to them as I see it.

O.

Ask the students to get into their groups and take all of the articles they have, log book information, and any other ideas, or anything else; begin to think of ways to use it and organize it within the article, some confusion. Log books continue. Article will provide more information for the relationship between student-school and a world view.

N.

They will find it interesting. Discussion will be with whole class. It will focus (perhaps) on them and what kind(s) of a relationship they have in the school. Continue pondering the question of a concept of man and the world with respect to school-student relationships.

O.

With some confusion and joking around this will happen.

group so as to focus on the school/class and how it operates. This is a transition into the next session.

V. Evaluation (post active)

SESSION FOUR

Philosophical captions (pre-active)

> . . . codification should be simple in their complexity and offer various decoding possibilities in order to avoid the brain-washing tendencies of propaganda.[138]
>
> In order to offer various possibilities of analysis in the decoding process, the codifications should be organized as a "thematic fan.". . . Codifications reflecting an existential situation must objectively constitute a totality. Its elements must interact in the makeup of the whole.[139]

As it is extremely difficult to effectively act upon abstractions, we must work toward making concrete visions of reality. It is a process of fulfillment. To be human is to transform. Transformations must be recognized (announced-denounced) by participants as they create and re-create.

Curricular caption: intended learning objective (pre-active)

To organize themes into a visual and auditory presentation so that the "thematic fan" will be visible and to announce-denounce a view of the world.

Outline

I. Topic: the script, the slides, the presentation

II. Task objectives (pre-active)

A. From: having a lot of data and feelings about the school, themselves, and the relationship between written and verbal feelings and data

To: the creation of a "script" which reflects the school-student relationship as it is now seen by the students. This could be compared to the way in which it was seen.

B. From: the creation of the "script"

To: each group taking their script and taking a roll of film with twenty slide pictures on it, photograph the script so as to make it visible

C. From: having a script and twenty slides

To: taping the script and putting it together with the slides

D. From: each group having a tape-slide presentation

To: presentation of the tape-slide show to the rest of the class

E. From: members of the class viewing the tape-slide showing with the "new" view of the school-student relationship (as compared with previously expressed views)

To: a consideration of this/these "new" view(s) as presented in the tape-slide showings, then thinking about implications of school-student relationships and the vision of man and the world

III. Materials used (pre-active)

A. Cameras for each group

B. Roll of slide film for each group--twenty pictures per roll

C. Flashbulbs for each group

D. Slide projector

E. Tape recorder and tapes

F. Record player

G. All data and ideas that the participants have either written or said, or things that they have not yet revealed or discovered

H. Ourselves

I. Ample supply of paper

J. February 19, 20, 21, 22, 23, 27, 28; and March 1, 2, 5, 6, 7, 8, 9, 12

IV. Performance (inter-active)

Teacher-Student Performance	Students-Teachers Performance
A.	A.
Ask the students to get into groups and to take the information, data, and any other	What may begin as confusion with respect to getting the task done, students will

things desired and to write a "script" depicting (from their view) the school-student relationship.	accomplish it relying upon unity, organization, cooperation, and synthesis.
B.	B.
With the script completed ask the students to take a camera, and so forth, and to illustrate the script on film using twenty slides.	This will probably be done.
C.	C.
Ask each group to tape its script and get the script and the slides ready for showing to the rest of the class.	This will probably be done.
D.	D.
Each group will now be asked to make its presentation to the rest of the class. It will show their "new" view of the school-student relationship.	Each group will present its slide-tape show and the class will consider implications of the concept of the stu-student-school relationship as presented in the showings.

E. With the presentation of the slide-tape showing change will have already taken place in the process of creating the "new" view; one can note the process of denouncement-announcement occuring together within each

other in the process of doing the unit; with a new view change forces action to also be different.

F. Log book usage will also be dropped as it is too difficult to manage.

V. Evaluation (post-active)

SESSION FIVE

Philosophical caption (pre-active)

"By stimulating 'perception of the previous perception' and 'knowledge of the previous knowledge,' decoding stimulates the appearance of a new perception and the development of new knowledge."[140] Change is a constant state of man's becoming. We must therefore constantly assess and evaluate where we are so that we can reformulate our ideas as to who we have become, what we represent, and where we will now go. We must evaluate our efforts to promote further change.

Curricular caption: intended learning objective (pre-active)

To announce-denounce new reality, based on a movement of "mentality" created through our process of dialogue with each other as we have acted to transform a past reality.

Outline

I. Topic: continuing movement in the direction toward becoming more human (pre-active)

II. Task objectives (pre-active)

A. From: having looked at four slide-film presentations and thought about their implications in terms of a view of man and the world and a school-student relationship

To: verbalizing these implications within the context of the whole class and arriving at a set of common themes that exist in all of the presentations with respect to a vision of man and the world and a school-student relationship

B. From: arriving at a set of common themes

To: arriving at a set of statements that shows the vision of man and the world that comes from the school-student relationship

C. From: arriving at these statements with respect to a view of man and the world as represented in the school-student relationship

To: a consideration of the creation of another "new" view: announcement-denouncement

D. From: the mentality in the beginning

To: the mentality we have at this time and in this space

III. Materials used (pre-active)

A. Our slide-film presentations

B. The model of movement from banking mentalities to a praxis-posing mentality

C. Each other

D. March 13, 14, 15

IV. Performance (inter-active)

Teacher-Student Performance	Students-Teachers Performance
A.	A.
Ask the class to state what things are common with respect to the students, as a collectivity, in the presentations.	With some difficulty class members will point out common thematic strands that are found within all the presentations.
B.	B.
Using these themes in contradiction to each other, ask the members of the class to arrive at a view of the relationship that exists between the administration (school) and the students. Consider also the tactics used in working to maintain this relationship.	Again, with difficulty, a view of man and the world will emerge from the consciousness (which is a new one) of the students.

C.	C.
Ask the students to consider the project just completed as one way to look at and to act upon the world and to create and discover reality. Put the "model of movement" on the board so that it can be seen. Ask the various class members to think about themselves, where they are, where they were, where they might be going, with respect to this "model of movement." This will enable the students to consider, having had the model explained to them, their "new" view and their "old" view and possible "new" views.	They will probably consider the project, they probably will consider the model that I present to them, and they will interpret it. Then they will perhaps consider and grapple with the basic questions of (1) Who am I?, (2) Where am I?, and (3) What shall I do?.

V. Evaluation (post-active)

SESSION SIX

Philosophical captions (pre-active)

> The important thing . . . is for men to come to feel like masters of their thinking and views of the world explicitly or implicitly manifest in their own suggestions and those of their comrades.
>
> . . . . . .
>
> Only men <u>are</u> praxis--the praxis which, as the reflec-

> tion and action which truly transform reality, is the source of knowledge and creation.[141]

A person's word is a statement of his humaness and, as such, is to be honored. Again, we must consider who we are, where we are and what we should do in our continual transformation.

Curricular caption: intended learning objective (pre-active)

To consider critically where we are, who we are, what we should do, and who we might become through praxis.

Outline

I. Topic: the "finale" (pre-active)

II. Task objectives (pre-active)

A. From: having done the project and a realization that it is a project which is a process which does not end

To: thinking about what to do next in this process

B. From: thinking about the direction that we (one) is moving in with respect to the model of movement that is presented

To: putting the ideas down on a questionnaire which I call an examination

III. Materials used (pre-active)

A. Paper for doing the "essay" or whatever is necessary in consideration of what to do next

B. The banking-mentality/praxis-posing mentality sheet which is an examination. It is the same thing as the breakdown of the Broad Task Objectives of the unit.

C. March 16, 19

IV. Performance (inter-active)

Teacher-Student Performance	Students-Teachers Performance
A.	A.
Ask students to write an essay or to think about and show where we should go next. The question of "What shall I do?" is important.	Essays will be written or some other method used to clarify thinking about this concern--most people simply wanted to talk about it.
B.	B.
Ask the students to indicate on the banking/praxis-posing sheet, as an examination, the direction they saw themselves as being in <u>before</u> the unit, and <u>now</u>, having "completed" the unit. Indicate before with a check and indicate now with an "X."	They will think about it and fill it in.

V. Evaluation (post-active)

Other than the number of days needed to do each session, the six sessions appear as they were in the unit. The sessions last for unequal time periods, as the unit was concerned primarily with movement from one mentality toward another. Rigid session time allotments were therefore not required. Session length was more dependent upon our mutual interaction as we engaged in the process of our transformations. Sessions did not have explicit beginnings or endings, but merged into each other as we proceeded along the paths we created in examining-acting upon the school-student relationships.

CHAPTER V

WHAT HAPPENED

The unit, having been shown as it was presented to a class of grade ten students, the ideological position of the educator necessary in order to carry out this kind of a unit, the curriculum and its aims, and the philosophical foundation upon which the view of man and the world is based have now been established. At this point one should see the tie between theory, curriculum and practice as used by Freire. As stated, the program is an approach to living rather than a project that can be taken up and put down as one desires.

I would now like to tell the "story" of what happened. I will try not to evaluate what happened, but to report what happened as I saw it and as the rest of the members of the class saw it reflected in their words, in their log books, from papers they wrote, statements they made, the slide-tape presentation, the theme-interpersonal relationship-tactic paper they created, and the direction that they said they saw themselves as moving in. In talking about what happened it is realized that it contradicts the notion of working <u>with</u> others as equal partici-

pants and becoming a member of a group of equals. Yet, in this case, it is necessary in reporting what happened. I began as an outsider, not a member of the class, and hopefully, through interaction, became a member of the classroom community.

There are many ways one can look at what occured in our interaction with one another through the unit material (world). I prefer to look at what the situation was like at the beginning of the unit, then show movement toward what it was like at the "end" of the unit. It is a way of showing what was intended, what was done, and what occured. This way of looking at the unit is a way to look at what happened in terms of the whole.

The intention of the unit was not to cover a specific body of materials which were to be learned as knowledge and tested. The intention was more in terms of a process of movement of mentalities. At the end of the unit it was hoped that we would all act differently, not because of specific knowledge learned, but because of a new way of thinking based on knowledge created as we were able to denounce old ways and announce new ones. The intention of the unit was to transform the world as we transformed ourselves. At a philosophical level, we were working to realize that we were beings in praxis. At a curricular level we were working to move <u>from</u> a world view based on banking mentality <u>to</u> a world view based on a praxis-posing mentality. It was further realized

that absolute attainment was not possible and that it is the movement in the direction desired that is sought. To be a being in praxis is a lifetime vocation. To finish movement is to finish being human. In order to attempt this kind of a program one has to, as Freire would agree, establish a reltionship that allows for and is based on dialogue.

To establish an environment and a situation which would foster dialogue was the beginning requirement. When I entered the classroom the situation was of students-as-reactors and I therefore realized that a situation had to be created where students became students-as-interactors. We had to get to a point where there was interaction with each other.

The curricular intentions of the unit that I have stated were mine. I do not know what intentions the students had as far as the unit was concerned when we began. I saw them as being too busy trying to react to what they thought I wanted. This may have been one reason for a lot of initial frustration.

The Beginning

The beginning of the unit was highlighted by confusion at all levels it seemed. I was confused as to where we were going and what we were "really" doing. I saw the class as being confused and frustrated, too. I believe that the class members were curious as to why

I was there and what I was doing. I was curious to find out more about them. We talked about each other, mostly about me, and I pretty well controlled the discussion. We talked about what education was and we talked briefly about some of the intentions and the scope of the unit as I saw it. Education, as it was seen by the majority of the class at this time, was something which would "make us more mature" (quoting Ken Louge). Some student responses to the unit, taken from their journals, follow.

> We are in the midst of change, a very puzzling feeling seems to be among the group. Discussion kind of came to a halt. Marlette and Sheila has (sic) just left the room. They returned and discussion began again but with lots of confusion involved.
>
> --Group of girls, January 16[142]

> Group doesn't know what to discuss--No one no's (sic) what is going on. Whole group is cracked....
>
> --Group of boys, January[143]

> Group has to have time to begin focusing discussion. Larry and Doug are beginning to argue on different opinions.
>
> --North Side boys, January[144]

> Nobody knows what's going on. Talk continues of evolution of our planet. Dan brings up the movie--2001--Everyone is kind of bewildered and so topic turns to upcoming exams, new teacher.
>
> --South Side boys, January[145]

I was unsure of our direction and agree that confusion was a way to describe our beginnings.

In the midst of all this confusion, the unit was seen to be something which was to "make us mature," "prepare us for the future," "we will be able to get along with others and understand them more fully if the course

goes well," "we will take it to the outside world," "we must be ready for change," "if you don't change the world won't wait for us." This relationship, based, on confusion, of my being "teacher" and the students trying to figure out what they were to do existed for several weeks. It still exists.

In the early part of February the student journals were filled with statements such as,

> People were puzzled to teachers questions.
> --North Side boys[146]

> Class is not moving. . . . Topic kind of changed. We are dealing with us in our school. Everyone seems to have a different idea, its getting very confusing, trying to overtalk and make sure his or her opinion is heard.
> --Group of girls[147]

I, too, was very concerned about the direction we were moving in. I was not really sure where we were going.

Session One of the unit was intended to begin a situation which would eventually lead to dialogue. Session Two was aimed at shaping the world, acting upon that created world and giving it a form of reality. As we moved into Session Three and into February we were still confused and I would say we were still functioning where we began. It was hoped that this Session Three would be one in which we began to think more critically about ourselves in the world and to see that our frustrations and confusions were shared. We were members of a community who were all existing under a similar set of circumstances of not being able to become ourselves. I hoped that what we had been

experiencing could be incorporated into what we would be doing next.

We had completed a large portion of the third session without any apparent results that I could call positive. My journal had statements in it such as the following.

> Are we really doing Freire? Probably I should re-read Freire until I understand it better. Am I living it? Does the class want an "official" leader? Bit concerned.
>
> --February 8 [148]

Movement begins

Again from my journal,

> Lots of discussion. Read article pp. 183-185 from Prose II. Class really got off on it--. . . . concerned about . . . punishment they have had.
>
> --February 9 [149]

Some student statments,

> Talking about power. Who has power over us? Conflict is arising over power arrangement. In a indirect way I think that we just trying to depict the role of the public school, school administration. . . . Class is. . . going more deeper into the topic. . .
>
> --Group of girls, February 9 [150]

> Larry compared schools with countries having a great deal of power. He stated that both try to display their power to the upper hand.
>
> --North Side boys, February 9 [151]

It was shortly after this time and as we began to move into the article entitled "The School as a Total Institution" that we began to become more cohesive as a body of people. We were finding themes and identifying ourselves as people who existed within these thematic

situations which were discovered and identified. We were focusing on experiences that were familiar to us and it was these experiences that we saw as being reflections of themes. We began to think about how we responded and related to schools as institutions. A concept of personal versus collective kinds of issues evolved.

A change detected

A large number of students who had, in January, written papers about themselves as members in the school and about their relationship with it as being characterized as a large happy group who were all learning to get ahead, improve themselves, where all had an equal and fair chance, and were learning how to get along in the world were now making, through the process of denouncement-announcement, new statements. Some statements from the journals should now be read, remembering the earlier ideas about education. Different people had emerged.

> I think that colonization applys (sic) to our group. And from taking a look at the other groups they also seem to be colonized.
>
> --Group of girls, February 15 [152]

> Doug begins expressing his opinions. He feels he has accepted the situation (school).
>
> --North Side boys, February 15 [153]

> Schools try to make you an average sort of person. They try to make us a model student. They look at you as a name and not really as a person and how well you do in school has a lot to do in the way you are treated.
>
> --Charles Polturak, February 15 [154]

> School is trying to teach me something I probably won't use.
>
> --Dan Wyman,
> February 15 [155]

> Trying to mold me into their system--and I don't want to go.
>
> --Bob Julien,
> February 15[156]

> School for me is a social club. School turns people into social outcasts, drug addicts, educated students who will benefit the community as a kind of robot, gets girls pregnant.
>
> --Bob Keates,
> February 15 [157]

I must admit I was very pleased by these statements, especially considering the January papers which were so glowing about the friendliness, honesty, and equality that was said to exist within school. Part of one essay, written by Marc Verones, includes the following.

> Everybody co-operates and it seems that what ever we do we like it. I really feel at home in this class. Everyone gets along. . . . I'm pretty well sure everyone in this class would say what I say and I know the teacher would too. Everybody co-operates. Nobody's prejudice against the next person.[158]

In looking at and in reading these more recent statements and comparing them to the above portion of a January essay, I felt that change was evident. I did question somewhat, whether or not the statements made were "really" honest or if the class members had perceived a situation where they thought they should respond as they did. I believe, however, that the statements were honest ones and that a more critical view of school was evident. Many students identified themselves and used themselves as thematic illustrations of situations where they had been

treated like objects in a Freireian sense.

It is now with this new announced-denounced stage setting, created in the process of creating reality, that we moved into Session Four.

The script--the slides--the tapes--
the presentations

In the creation of a script about us and school, filming it, taping it, and then presenting it, we were able to more vividly denounce-announce a new vision of reality in which we lived. This was a way to openly announce that we were working toward becoming creators of our own thoughts.

At this point we had also established a relationship where the majority of the ideas and activities were coming from the students. We were interacting and questioning each other's ideas and positions.

When the slide-tapes were completed they were presented to the class. There were four groups of students in the class and therefore four presentations. Each group did its own script, its own filming and its own presentations. Session Five was, in a sense, an extension of Session Four. The philosophical caption from Session Five is, "By stimulating 'perception of the previous perception' and 'knowledge of the previous knowledge,' decoding stimulates the appearance of a new perception and the development of new knowledge."[159]

In Session Five we were doing just that. Through

reflection-action we were denouncing-announcing new reality as we were stimulating perception of previous perception and knowledge of the previous knowledge and creating new knowledge.

We viewed the four presentations and then worked to create a "common statement," identifying some themes which were common to all presentations, such as the relationship that existed between the student and the school (administration, teachers, counselors, principals, and so forth) and the tactics that were used by the administration in trying to maintain this relationship. The result of these presentations should be seen in contrast both to the January statements and the more recent statements when change was first being detected. Through the creation of knowledge, new people emerged.

This new theme-interpersonal human relationship-tactic statement reflects, I believe, a legitimate and real change in the view of and in the way of viewing school (the world or reality) by the members of the class. On March 2, 1973, Marc Verones told me to disregard entirely his January paper. I asked him why, and he answered, saying "You know why. At first it's tough to be honest and say what you think when you're not all that sure anyway."[160]

The following chart (see Figure 7) was created by class members on March 13, after about two months with each other.

Fig. 7.--Themes--Interpersonal Reationship--Tactics
Chart created by class members on March 13, 1973

THEMES: Dictator--Suppressed
Time (rigid)--Time (flexible)

Anti-School--Like School
Discrimination--Brotherhood
Groups--Individuals

Personal--Impersonal
Routine--Freedom
Machine Life--Human Life

Separation--Integration
Activity--Boredom

INTERPERSONAL RELATIONSHIP:

Group (Students)	Dominant (Administration)
1. we don't know enough	1. they have the experience
2. low	2. high
3. know little	3. say they know all
4. recessive	4. dominant
	**Things go their way: Marks, Attendance, Behavior, Looks, Money, Intellect
	**You have to meet their goals: You have to become one who will fit into their society like a piece of a puzzle.

Dick: works Jane: cooks
Boys: shop Girls: home economics
Male-Female sex roles

THEIR TACTICS:
1. Invade recessive space
   ex. their rules
2. recessive gets broken down into groups and fight each other

The chart reflected the slide-tape presentations that were made. The chart, which is labeled a "Themes, Interpersonal Relationship, Tactics Chart," is divided into three sections. The section labeled "Themes" is pointing out generative themes which were identified and created by the participants through their interaction with each other and upon the display materials. These themes were identified from a decodification process after viewing the slide-tape presentations (codifications). The themes were common to all of the presentations.

The second section deals with the human relationship that exists between the class members and the dominant administration. Again, this announced relationship was based on participant interaction with each other and upon display materials.

The final section on tactics states the methods that the "recessive" class members identified (announced) as ways in which the dominant administration attempted to maintain the relationship which was previously announced.

Note that although this "chart" is not complete in the sense that Freire might say is fully representative of a banking system, it does point to a banking system and it further selects two of the tactics that Freire also points to as being banking-system tactics.

Towards praxis-posing and a new vision

Upon completion (this is completing something and

realizing that it is not complete) of this chart, I introduced Paulo Freire and my "model of movement," and the process of moving from a banking situation and a banking mentality to a praxis-posing one. We then looked at ourselves and talked about where we were currently operating as reflected within the continuum of banking--praxis-posing.

Most students said that they felt they were operating from a mentality that might be called questioning. They said that they were definitely questioning more than ever before. Some students felt that they were posing problems and were therefore at the problems-posing mentality within the context that I presented and wanted to continue, yet did not know how. We then wrote "essays" on what should be done next. Actually most students preferred not to write essays, but to discuss what should be done and so this was also done.

The essays and student discussions reflected a desire to focus on the class and its members. With respect to what we should do next, students would say things such as,

> I see more problems and things to solve in the school.
> --Doug Costigen[161]

> I want to investigate who really runs this school and get some new questions and see how/if we can get some choice here.
> --David Hornig[162]

> It's more difficult to ignore it. I just can't. My question is how to work to equality--ya can't simply make a new recessive--It's difficult to overcome--It's a life thing and you must somehow overcome.
> --Dan Wyman[164]

I didn't notice the cage--It's like an institution.
--Theresa Saretsky[165]

Finally, on March 19, the last day I was there, I asked the class to respond to a questionnaire which can also be called an examination. This questionnaire is the same thing as were/are the goals of the unit when the broadest task objective was broken down into component elements (see Figure 6, page 76).

The class members were asked to place an X in the position where they saw the school-student interpersonal relationship as existing for them in the beginning of our relationship, and then to place a check (✓) in the place where they saw themselves as now moving in with respect to their ideas about our interaction and their new vision of reality. In the vast majority of cases, students placed an X in a position more closely in accordance with a banking model and a check in the direction which moved toward praxis-posing.

An overview of movement

As an overview I suggest that from a beginning based on confusion we become more able to look critically at school and to identify several themes of domination. We uncovered a relationship existing between school and ourselves that we announced as a reality, and we identified some of the tactics used in attempting to maintain that relationship. These were, however, only things we did on our paths to a more important occurence. More importantly,

we became different people, and we realized it as we denounced-announced visions of reality and of ourselves in and with the world.

If the various statements of change made by the students-teachers in their journals, personal statements made by them, the slide-film presentations, and the theme--interpersonal realtionship--tactics chart and the final questionnaire are valid, then it must be conceded that we were doing things and thinking of things differently at the "end" of the unit than we were at the beginning of the unit. We had begun to interact, to question, and to dialogue with each other. We had moved from a banking mentality toward a praxis-posing mentality. The various statements of change and the "results" of participating in activities demonstrates to me that we were beginning to question. The students-teachers and myself as teacher-student had moved closer to becoming masters of our thoughts as we continued to develop by creating and re-creating concepts of ourselves as beings-in praxis in and with the world.

In an attempt to lend some additional strength regarding the change that occured, statements by myself and the rest of the class, as reflected in our respective journals and records of presentations, are included in Appendices B, C, D, and E.

A summary

As I stated earlier in this chapter, I am not sure what the students-teachers held as intentions for the unit in its beginning. But they did indicate at its completion, changing attitudes and changing visions of reality about a school-student relationship as they acted upon the unit display materials.

My intention for this unit, which was to move with the students-teachers through dialogue from a banking mentality toward a praxis-posing mentality seem to have been attained. I cannot say to what degree or how far we did move, but an absolute degree of measurement is not necessary.

It is more difficult to assess the number of people who changed and to what degree they changed. I do believe that it was not until Session Three that any change took place, except with me. This change also that happened toward the end of the third session. I realized more fully the dynamic nature of this problems-posing approach for education. By the end of Session Three, perhaps ten or eleven students had begun to shift their approach to school. While doing Session Four and through working with each other, the majority of the class members had changed their vision of school which they earlier announced. I would say that perhaps all but three or four students had shifted their mentality toward a praxis-posing mentality by the end of Session Five.

CHAPTER VI

EVALUATION

With a view of what happened in doing the unit and with suggestions that the intentions of the unit in the broadest sense were attained, one becomes more concerned with the area of evaluation, and recalls (after Scriven) that the soundness of construction is evaluated by checking to see how well the goals and the unit content, unit content and the examination, and the goals of the unit and the examination match. If a positive relationship between these variables exists one should be able to say with some assurance that the instructional unit is of sound construction.

Scriven mentions another dimension of evaluation which he calls "pay-off" evaluation. I have called this second dimension "What Happened."

Thus, I have included evaluation of construction and an evaluation of what actually happened in terms of social responsibility of the unit. What happened is directly related to Paulo Freire and his vision of man and the world and to the curricular aims which follow from it. Sound construction is necessary, but units constructed soundly can be used for a vast variety of purposes. It

is necessary, therefore, to evaluate soundness of construction and social responsibility, as reflected by Freire and the "new" Alberta Social Studies Curriculum. One is then taking into account both philosophical and curricular levels of evaluation. One will also be able, once again, to consider the linkage between theory, curriculum, and practice. Practice enters into this evaluation of necessity, as what happened is a direct result of what was practiced.

Michael Scriven and intrinsic evaluation

In looking only at the construction of the unit, and forgetting about what happened for a moment, I would like to examine the relationship between the unit's content and the goals of the unit, the unit content and the examination, and the goals of the unit and the examination for the unit to determine the soundness of its construction.

Goals and examination.--The goal objectives of this unit were ten areas of movement that were elements of the main and most general goal of the unit. I hoped that movement in the direction of these ten areas would be demonstrated. It was anticipated that students would begin to move from a banking mentality toward a praxis-posing one. Complete attainment of this was not necessary, not possible. The examination "tested" precisely this movement. Students were asked to place themselves "onto

a questionnaire" which listed these ten goals of the unit and to place an X in the "before" position and check in the "after" position. Here, one can see that the match between the goals of the unit and the examination is total. This could be criticized on the basis that the "examination" was not rigorous enough and did not really "test." In dealing with an area as nebulous as this unit, I respond by asking "What better way is there?" If one is concerned with the reality that exists within the minds of the participants, what better way can be used than to simply ask them? A person's word is, in many cases, all that he can offer and it must be seen as worthwhile. As George Martell says with respect to the worth of a person's word, "Words are one final reality, on final part of his humanity. . . . Without his words and his knowledge that they are in some important sense true, he is a slave and has no chance of becoming a man."[166]

For this reason I see the match between the goals of the unit and the examination to be a legitimate one and also one in keeping with the concepts upon which the unit is based. Other task objectives which were listed in each unit were subsumed within the broader task objectives. These other task objectives can better be looked at now in terms of the goals of the unit and the content of the unit.

Goals of the unit and the content of the unit.--Here one will note that the task objectives within the various sessions are completely tied to the activities

which the content of the unit demands. In Session One the task objective of the unit is simply that we begin to get to know each other and begin to establish a relationship. That is what we did in our session activities. In Session Two, we again used activities that were in keeping with the task objectives. Students were asked to construct a view of "reality" using pictures and to create a story around those pictures. Those were the goals or the task objectives of that session. Again, in Session Three, the materials for the unit were used directly to reach the task objectives. In Session Four one sees again that the relationship matches positively. Session Five incorporated the unit content and the task objectives in such a way that they were necessary to each other. When the students were asked to look at the praxis-posing model that I suggested, the goals were completely tied to that activity. Again, the match was complete. In the last session, Session Six, the students-teachers were asked to write essays or to express their ideas about what we should do next with each other. Again the task objectives of the unit were achieved, based on dialogue and program planning by participants as equals. The "examination" was also given in this session, and it can be looked at in terms of the unit content.

Examination and unit content.--Here one is able to demonstrate that the examination and content relate positively to one another. There is a favorable relationship between the variables of the unit's construction. Upon a closer look one will see that the "examination," which asks the students-teachers to indicate the direction in which they see themselves moving and where they saw themselves before interaction upon the unit, is such that they are being asked to indicate if they actually did the content that the unit asked to be done. The examination was asking students to indicate if they had done the materials the unit required.

Although this analysis of the construction of this unit is brief, I think that it adequately demonstrates that a positive relationship exists between the variables in question. One is able to assume that the unit will do what is intended. A shortcoming of using only this kind of an evaluation is evident, especially with this particular kind of a unit. Looking at a unit in terms of its construction only tends to leave out the human element which, in the case of this unit, is vital. I mentioned earlier that the unit is not designed for just anybody to use. The unit is more than a matter of construction. It depends upon the people who act consciously upon that unit and its construction. The "teacher" of this unit must understand the unit in terms of the view of man and the world that it offers. The "educator" who takes up

this unit must be ideologically in support of the concept. Evaluation in terms of what actually did happen in terms of social responsibility will be useful.

Evaluation of what happened:
its social responsibility

In the previous chapter and in the appendices I report at some length on what happened in doing the unit and try to demonstrate that behavior and mentality were different at the "completion" of the unit. At no time did the concept of evaluation enter into focus.

I would like to evaluate what happened in terms of the social responsibility that may or may not have been shown through the unit.

Some might argue that it is not necessary to evaluate this way. I suggest that a major and a specific task objective (pre-active phase of teaching) was that the unit be socially responsible. Any educational unit reflects, in practice, a vision of man and the world and reflects an ideological position with respect to some kind of model of social responsibility. Richard Shaull, in the "Forward" to Pedagogy of the Oppressed, stated clearly:

> There is no such thing as a neutral educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes the "practice of freedom," the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. The development of an educational methodology that facilitates this process will inevitably lead to tension and conflict within our

> society. But it could also contribute to the formation of a new man and mark the beginning of a new era in Western history.[167]

I have suggested that banking education is education which functions to integrate thought into the current system and is static. It does not allow for change or for creative dealing with one's world. Education based on a model of praxis-posing facilitates the practice of freedom. An instructional unit evolves from the environment and is structured according to certain standards. Items for curricular learning objectives are based on standards in keeping with the structure of the unit. The foundation of this instructional unit is built upon a vision of man and the world from Paulo Freire. It is a unit based on the "practice of freedom," and it embraces the philosophical concept that man is a being in praxis whose vocation in life is to become and then to become again more human, as he denounces-announces old and new visions of reality.

The question to be asked and then responded to is whether the unit did or did not function as a methodology which encouraged freedom in a Freireian sense, and whether it did or did not strive towards fulfillment of the curricular task objectives of the "new" Alberta Social Studies Curriculum. I have already shown that there is a very strong and positive relationship between the theoretical foundations of this program, as represented by Freire, and the stated aims of the curriculum. Thus I must now demonstrate that there is also a positive relationship

between the theoretical foundations of this program, as represented by Freire, and the stated aims of the curriculum. Thus I must now demonstrate that there is also a positive relationship between (a) practice and curriculum, and (b) practice and theory. A demonstration of this will make evident the fact that the unit is socially responsible in the sense that Freire is concerned with, and in the sense that the "new" curriculum deems responsible.

Practice and curriculum.--The broadest curricular task objective (pre-active) was to move from a world view (a mentality) based upon a banking education toward a world view (mentality) based upon a praxis-posing model. As realized, total attainment of the "goal" is never possible, for to attain it is to revert to a banking mentality. If man is a being in praxis, he is constantly in the process of becoming through creating his future. In breaking this very broad task objective down into component elements, I created the questionnaire which I administered to the class at the end of the unit. One can remember that it was the questionnaire which had a banking educational approach on one side and praxis-posing education approach on the other side (see Figure 6, page 76). Therefore, movement toward the praxis-posing side of the questionnaire from the banking side of the questionnaire should be evidenced, and curricular objectives and unit participation should relate positively to

each other. In examining these questionnaires one can see that the students did feel that they had moved in the given direction. One could agree that the curricular objectives and what happened in doing the unit reflect the same direction and are in keeping with the social responsibility that the value orientation of the curriculum states it encourages (inter-active phase).

From the beginning of the unit, beginning with Session One, establishing dialogue was primary. As we proceeded the unit was created by all of us. Themes for investigation were uncovered in Session Three, the script creation, taping, filming, presentations, and the accompanying theme-interpersonal relationship-tactic chart were all created out of dialogue with and between ourselves. In these activities we were always questioning who we were, what we stood for with respect to our examination of unit display materials, and what we should do or how should we relate to it. The final questionnaire was a culmination in that a specific concern of it was to question where we were now. Asking that question was actually questioning who we were, and what we should do with respect to what we stood for. It was movement toward being characterized by a value complex that is emphasized in the new social studies curriculum, and this questionnaire sought to look at movement toward a value complex that is socially responsible. In looking critically at the school and its relationship to us and others, as we identified ourselves as

illustrations of examples of themes, provided more than experience in living. It was decision-making in the creation of reality. It was giving reasons and knowledge to feelings that were held. A feeling of community in the sense that "I am not alone," occured in many cases through interaction with the unit display materials. The tape-slide presentations and the theme-interpersonal relationship-tactic chart was a living example of the creation of knowledge and as such represented denouncement-announcement of this knowledge and this reality. It was also the denounced-announced creation of changing the concept of who I am, what I stand for, where am I now, and what shall I do. Although we did not directly make the world a better place in which to live, I believe that through our interaction with each other through the display materials we became "better people" and, as we changed, the world was better for it. We did succeed in creating a qualitatively better classroom living situation and that, as I pointed out earlier, is essential to curricular changes if they are to have significance (inter-active phase).

I believe that stipulated curriculum objectives of the "new" Social Studies Curriculum were not only evident but were fostered. Also, movement in the direction of the broadest curricular task objectives was evidenced by the work we did and in the statements made by students in filling out the "final examination" questionnaire.

Practice and theory.--This evaluation is similar to the evaluation of Scriven's model in that if one can demonstrate a positive relationship between two of the three variables, it is logical that the relationship is positive with the other variable as well. To this point, I believe, I have shown that theory and curriculum relate positively and I have just shown that practice and curriculum are related positively. Therefore, it is logical that practice and theory are also positively related. I would like to look at this relationship anyway, to give a bit of extra strength to the bonds of linkage between the three prongs of education--theory, curriculum, and practice.

The question here is "Does the unit concern itself with humanization?--Does the unit embrace Freire's concept that, 'Within history, in concrete, objective contexts, both humanization and dehumanization are possibilities for man as an uncompleted being conscious of his incompletion.'[168]" Does the unit, if it recognizes the above concept, embrace the further belief that humanization is man's true vocation and this vocation is able to come into existence when men are able to reflect-act in naming the world through the act of freedom?

This unit is built upon a "theory of revolutionary action" (see Chapter III). I suggest that intersubjectivity between myself as teacher-student and the class (partici-

pants) as students-teachers was happening through dialogue. Through our dialogue (interaction) we dealt with the unit display materials as a medium in which "reality" was identified for purposes of transformation. A unit built on such a theory does, by design, concern itself with man's vocation to become more fully human.

In denouncing-announcing old and new visions of reality through critical examination of various unit display materials, in Session Three, through the creation of a tape-film presentation (which became display material), through the creation of a theme-interpersonal realationship-tactic chart, and through the final questionnaire one can see the results of practice and of dialogue, and a transformation of reality and ourselves as we encountered the real world.

I think that this brief statement does indicate that the unit, in practice, is positively related to the theoretical foundations and the view of man and the world that I presented in Chapter II.

It is now more evident that education is an interrelated and interdependent three-pronged vision of theory, curriculum and practice. They are not only interrelated, but also inseparable.

The evaluation which I have offered of what happened in this unit ties the unit into the curricular and theoretical levels of the program. It is therefore a unit which embraces the value orientation of the "new" Alberta Social

Studies Curriculum and the vision of man and the world that Freire offers. Socially it is responsible, as it seeks to transform and to facilitate people's creation of their humaness. It looks toward the future. This is ensured through the practice of the teaching, and by the acts which are engaged in by the participants. The unit seeks to offer people the ability to become free from their oppression as they are able to create a future. "The young perceive that their right to say their own word has been stolen from them, and that few things are more important than the struggle to win it back. And they also realize that the educational system today--from kindergarten to university--is their enemy."[169] This unit, together with theory and curriculum, seeks to assist the young in winning back the right to say their own words and to thus become masters of their thoughts as they are able to create their future.

Having now evaluated this unit in terms of soundness of construction and in terms of "what happened" with respect to theory, curriculum, and practice, I would like to move to the next chapter and offer a few notes on some "resolutions" for a next attempt. Also, I would like to discuss how implementing educational programs based on Freire's vision of man and the world and his approach would shatter the problems of culture shock and future shock which are currently seen as issues of concern in our schools and society. I would also like to offer a few

comments about myself and process of becoming that I am now undergoing.

CHAPTER VII

RESOLUTIONS--THE NEXT STEP

In reflecting upon the unit which I have offered and the evaluation of that unit in terms of "what happened" one can see that I have not offered a system of education that offers a definite program with definite beginnings and endings. There is no final competence. Instead, I am presenting an educational project that continues throughout life and is dependent upon circumstances within the environment that are unique to that time and space. It is a program which, in shaping time and space, is also shaped by time and space.

If the unit were to continue we would seek the same broad instructional task objectives, which is to become more fully human, and we would proceed toward this objective from a foundation that is derived from Freire's vision of man and the world. Basic questions of (a) who am I, (b) what do I stand for, (c) where am I now, and (d) what shall I do, would still be cornerstones from which we would build and interact with our world. This way, as we created and re-created the world through our interaction with it, we would also be creating and re-creating ourselves as beings in praxis in and with the

world. As sloppy as it may sound, we would continue to continue.

I can only speculate as to the program which might have evolved had I stayed with the class. I do have the advantage, however, of being able to speculate on what might have happened next, as I was a participant in what did happen and was involved with what was happening when I left. The unit was "finished" in many senses, yet it was still very much "unfinished" as we were all still alive and involved.

By the time I left we had really begun to interact with each other through dialogue, as we transformed our visions of the world and created a new stance. We were questioning each other at last. Therefore, the next major step within the unit would probably have been one of even greater students-teachers input in the direction that we would be taking. It is because this "new" direction that we would be taking would largely be derived from the students-teachers that I speculate with less assurance about what would happen next, than I would if I were presenting a model of education based on banking.

I would like to present one possibility that might have come out of the unit had I stayed. I would like to make it very clear, however, that this is only a speculation of what may have or could have happened. It is not what would necessarily have happened. The

possibilities of what may have happened are as great as are the possibilities of our collective imaginations based on the direction we were moving in. I am sure of one thing, however, and that is that, had the unit continued, much more would have come from the minds and the world of the rest of the class (participants) and less from myself. By the "end" of the unit this was, as I have earlier reported, already beginning to happen.

A Possible Next Section

Philosophical captions

> . . . the dialogical character of education as the practice of freedom does not begin when the teacher-student meets with the students-teachers in a pedagogical situation, but rather when the former asks himself what he will dialogue with the latter about.[170]

> Authentic education is not carried on by "A" for "B" or by "A" about "B" but rather by "A" with "B," mediated by the world--a world which impresses and challenges both parties, giving rise to views or opinions about it.[171]

> After the essential codification is decoded, the educator maintains its projected image as a reference for the participants and successively projects alongside it the auxiliary codifications. By means of the latter, which are directly related to the essential codification, he sustains the vivid interest of the participants, who are thereby enabled to reach a synthesis. . . . by means of the dialectics between the essential and the auxiliary codifications, he has managed to communicate to the participants a sense of totality.[172]

> Man is apprehensive of losing individuality. He shouldn't be. When he cooperates and coordinates, he is not losing individuality. In fact, he is then beginning to demonstrate individuality to the only degree to which it is important: the ability to dedicate himself to a cause.[173]

It should be clear that dialogue is people in communication with each other. Dialogue is transforming and necessitates that people interact with each other through the world. This unique interaction facilitates humanization. Through dialogue men are able to become masters of their thinking, as they are able to create and re-create their world.

Curricular captions

To more fully realize and work with the concept of working within a community as one way of becoming an individual through the creation of a better community for all.

Outline

I. Topic: to continue beginning to build a community

II. Task objectives

A. From: feelings that one is powerless and alone with respect to creating change that is desired

To: a stronger feeling of community with others who are also in the oppressed situation

B. From: realizing community membership

To: realizing that it is through this community membership that one can

better become an individual through group efforts

C. From: the realization that one has the right to be a particular kind of an individual through community membership

To: a re-definition of what it is to be an individual based on a belief that one's individualism and freedom is interdependent with others'.

D. From: an awareness of individualism as an interdependency

To: a recognition that community interdependency can lead to a community which seeks to and does practice freedom

III. Materials used

A. Ourselves, as members of a community

B. Log books

C. The Dignity of Youth and Other Atavisms; (article: "The Modern High School: A Profile)

D. The Little Red Schoolbook

E. Our theme-interpersonal relationship-tactic chart

F. The "final questionnaire" that was administered in Session Six.

G. The high school

H. "A Position Paper on Education in Alberta," prepared by the Education Committee, Alberta Chamber of Commerce

IV. Performance

Teacher-Student Performance	Students-Teachers Performance
A.	A.
As several students have voiced an interest in looking at their particular school situation and again comparing it to others, use article, "The Modern High School;" let them read it so as to see how it can be incorporated into their "new" ideas about the school-student relationship.	They will probably read it and discuss it as a collective body. Then work with these ideas within their groups and see about ways of incorporating these ideas into a theme-interpersonal realtions-tactic chart they created. It serves as a good structure from which to work and think. Think about common themes from both their school and the one spoken about in the article.
B.	B.
Also there has been a lot of curiousity about ideas that other non-school	They will probably read it as in the above setting and think about this particular

groups have about the school. Bring in the Alberta Chamber of Commerce position paper on Education.	"reality" comparing it to their own reality. Consider possible conflicts and consider it dialectically in terms of what could occur because of the views. Again incorporate this into the theme-interpersonal relationship-tactic chart. Where? How would it fit?
C.	C.-
The Little Red School Book was mentioned by several students as being perhaps relevant to what we were doing. Bring it in.	Read it and think about it. What themes exist; which are common. Is there something that can be seen to exist in this book and in Friedenberg's article?
D.	D.
Suggest some kind of synthesis about what has happened so far.	Has the vision of reality as reflected in the theme-interpersonal relationships-tactic chart been effected or changed? denouncement? announcement? What has it now become as a result of looking at the past infor-

	mation? What have "we" become? Who have "we" become? What do we stand for and represent with respect to all of this? How are we relating to this situation?
E.	E.
Ask if they have been questioning other students in the school at lunch breaks, and so forth, about what they are doing and thinking?	They'll hopefully by now say yes, and be thinking of ways to include others in the school and in their "community."
F.	F.
Ask them to think about who they are within the group. How are they discovering themselves and who are they discovering themselves to be.	This will already have been happening to some extent and through this discussion all will become more unified and a more solid group of people who see that they are tied up with each other.
G.	G.
Ask what the realization of community interdependency suggests about "community" and about "freedom" within	They will probably have been thinking about the community membership and will be able to feel themselves

this context of community. How can one be free and still be tied to a community?

as important individuals with contributions to make to the community. Community membership, it will be seen, gives one a purpose and a reason for being.

H.

Ask the others to consider the concept between doing something and being somebody.

H.

Work toward a merger. It is being that is relevant and doing is a part of a process of the creation of being.

I.

Ask them to again think through the relationship that might be seen to exist based on the "questionnaire."

I.

They will have already been doing this, but this will formalize it and make it clearer as it will be visible.

This process could/should continue forever. By now, hopefully, we have all assumed a futuristic orientation in our tasks.

The above possible next Session Seven is only an example of might occur. I think that, through the unit, several students would be working toward encouraging other students in the school to consider some of the problems

they have posed in class. I believe several students would pose some of these problems to other teachers. I see the session as a continuation of what was occuring in the unit. Through this unit the students will be able to work not only with "what is," but will attempt to shape the future as they interact with each other, with other students, with other teachers, and with other members of the community in which they live. They will become and through this process will strive to make the world a better place in which to live. They will continue to be socially responsible, as they are working toward the liberation of themselves and their oppresors. The process would be one of beginning, and then beginning again, as it is realized that we are in a constant process of change. As one student put it, "We should start all over again, and keep at it until everybody in the class knows what's going on down here."[174]

The unit could conceivably continue forever, as an approach to living, as it is a creation of the future. The implications of an educational approach based on a concept of man and the world which I am advocating in this unit are astounding. An approach such as the one I suggest would completely revolutionize the school system and the structure upon which it is built. If one were to fully develop what I suggest in presenting this thesis, schools would become educational and people would seek

human liberation together as they created their future. Unfortunately, believing in something and having it implemented on such a scale do not necessarily follow from each other. Until they do, one must seek new avenues from which to do educational projects. For his efforts, Freire was forced to leave Brazil and for those who are committed to this ideology similar fates could await. One must therefore step cautiously in marching to the tune of Freire and his vision of man and the world.

Future Shock and Education

A great concern and fear within our society today revolves around a concept of future shock or culture shock. Toffler, in Future Shock, aptly describes in several places and in several ways characteristics of a banking mentality. In one place he states,

> What passes for education today, even in our "best" schools and colleges, is a hopeless anachronism. Parents look to education to fit their children for life in the future. Teachers warn that lack of an education will cripple a child's chances in the world of tomorrow. Government ministries, churches, the mass media--all exhort young people to stay in school, insisting that now, as never before, one's future is almost wholly dependent upon education.
>
> Yet for all this rhetoric about the future, our schools face backward toward a dying system, rather than forward to the emerging new society. . . . We must search for our objectives and methods in the future rather than the past.[175]

Toffler continues:

> It is no longer sufficient for Johnny to understand the present, for the here and now environment will soon vanish. Johnny must learn to anticipate the directions and rate of change. And so must Johnny's teachers.[176]

On the subject of curriculum, Toffler states,

> As for curriculum, . . . instead of assuming that every subject taught today is taught for a reason, should begin from the reverse premise: nothing should be included in a required curriculum unless it can be strongly justified in terms of the future. If this means scrapping a substantial part of the formal curriculum, so be it.[177]

A point that he is driving at is that we must create mentality oriented toward the future. We must anticipate the future as we create it.

A banking mentality and a banking system are preparations for what already is. In that sense they are preparations for what is already old, dead, and fruitless.

I agree with Toffler when he states that "education must shift into the future tense."[178] The approach for education that I suggest is futuristic, and conceives of man as an historical being in time and space. Man structures space and thus creates meaning for his life. Man is able to tri-dimensionalize time into a past, a present, and a future. When Freire talks about man's being able to name the world, he is actually talking about man's ability to create his future. Dialogue between men through the world as a medium, the ensuing annunciation-denunciation of reality is all based on a futuristic mentality. Aoki's conceptual scheme which is tied into Freire further assumes a futuristic stance. In Phase Two (inter-active) of this scheme he states that participants engage in perceptual, appraisive, and pre-

scriptive acts. The act of prescription is an act in the direction of change. It is transforming.

The program which I present is justified, therefore, in terms of teaching methodology. Its curricular aims are also seen in a futuristic light. In conceiving of the concept of movement from one mentality toward another and in seeking to make the world a better place in which to live, in the process of becoming more fully human, one sees a futuristic orientation.

The concept of future shock or culture shock currently exists only because of a banking mentality and a banking approach in schooling. It is a mentality which fatalistically assumes that the future is simply thrust upon us and we must adapt to it.

By changing the direction of our vision from the past toward the future we can shatter the concept of future shock. Given a mentality which admits the creation of what can be, we are building the future. If we create an educational approach which fosters the creation of the future, we are also fostering people to become the future through their creation of it in naming the world with which they live.

To build an instructional unit by asking the questions of "Who am I," "Where am I," and "What shall I do," is actually asking a more basic question of "Who shall I become?" In asking this fundamental question and working toward that end one is taking into account his

past and his present by giving it a framework from which the future can be created.

A Brief Comment on Myself as Educator

Educational projects, such as the one just reported, are dependent upon people. A unit of this type is not desired by all. Programs of the type I offer must be carried out by people who are committed to education in Freire's sense of the word. The educator must be committed to working with people as they create the world through interaction with each other.

I would like to add a short statement about myself as I have assumed the role of "educator" and reporter throughout this presentation. As the creator of the program and the person who implemented the unit, I feel some obligation to also relate to the reader some of the processes of change I have undergone to this point.

I first conceived of the idea of doing an instructional unit for a Master's thesis in the fall of 1971. I had taught school the previous two years and was very discontented with the way school was. I was, one might say, disenchanted. When I became a "teacher," having to operate within a "real" classroom situation, I soon learned that school is not a place of equality and that there are many teachers and students who are frustrated with the system. Many of us, who originally entered the classroom full of hope, left it with some bitterness after having had

to struggle with ourselves in a classroom in order not to become a teacher who just "got by." Keeping one's faith in education was a difficult enough task in itself. Projects with students were often fun, but within one's "soul" a realization that something was lacking in the program continued to gnaw.

It was with these feelings that I wanted to do a curricular project. I see now that I was living with an illusion that I could, with a proper unit, teach kids properly. I had incorporated a banking model and a banking mentality as I felt I could do what was necessary for students if I offered them a good unit.

After about a year of doing nothing as far as the development of an instructional unit was concerned, I began reading L. von Bertalanffy.[179] It was partially because of this that I began to try to take a more "holistic" approach to problems and problem solving. I decided that "decision making" was to be the topic of my instructional unit.

In the fall of 1972, I read Pedagogy of the Oppressed, and it forced me to examine many of my past experiences and current ideas from Freire's perspective. At this time I began to emerge as a person with a different vision.

In terms of the model of movement which begins with a banking mentality, moves to a question-posing,

to a problems-posing, and eventually to a praxis-posing mentality, I would say that when I began to create and develop the unit I was moving into a question-posing mentality. I would sometimes revert back into a banking mentality and at times I think I actually operated from a problems-posing mentality.

Many of the changes that I have gone through are related directly to the three-pronged approach to education. I believed that I could see formal education as being composed of theory, curriculum, and practice, and as interdependent elements of each other, but I did not realize it fully enough until I actually attempted the unit. In the unit, I was constantly forced to re-examine my own position. I was being forced to constantly ask myself and examine the questions of (a) Who am I, (b) What do I stand for, (c) Where am I now, and (d) What shall I do. It was not always a pleasant activity. However I had decided that I was committed to the vision that Freire offered and should therefore struggle towards that vision. I had internalized the oppressed-oppressor duality within myself and in my past history. I recalled a problem which Freire saw as crucial: "How can the oppressed, as divided, unauthentic beings, participate in developing the pedagogy of their liberations?"[180] Freire's response to this question, which is one of the things I remembered, was,

> Only as they discover themselves to be "hosts" of the oppressor can they contribute to the midwifery of their liberating pedagogy. As long as they live in the duality in which to be is to be like, and to be like is to be like the oppressor, this contribution is impossible. The pedagogy of the oppressed is an instrument for their critical discovery that both they and their oppressors are manifestations of dehumanization.

Freire continues:

> In order for the oppressed to be able to wage the struggle for their liberation, they must perceive the reality of oppression not as a closed system from which there is no exit, but as a limiting situation which they can transform.[181]

It was with thoughts like these that I sought to re-create myself and to build an instructional unit. The unit forced me to constantly and critically re-examine my thinking. In the early stages of the unit, I was probably functioning somewhere between a question-posing mentality and a problems-posing mentality. I think much of my early frustration was because I would slip back into a banking mentality and was concerned that the unit was not going according to my plan. Through working with students, the unit, and a curriculum which encourages the development of a value complex, and struggling to work with Freire's vision of man and the world we (the class and myself) were able to move towards a praxis-posing mentality. In asking myself the questions of (a) Who I am, (b) What do I stand for, (c) Where am I now, and (d) What shall I do at this point in terms of the "model of movement" that I present, I believe that I am working toward a problems-

posing mentality and am striving, through praxis, toward a praxis-posing mentality. It is difficult to pin-point this and I do know that I am now a significantly different person than I was when I first conceived of the idea to make an instructional unit. I believe that I am also a significantly different being that I was at the actual beginning of the unit. I am working to become even more fully committed to the concept of education as the "practice of freedom."

Illustrative of the progress I made and the direction in which I moved is the record of discussion between my advisor, Dr. Harry Garfinkle, and myself (see Appendix A).

Overview

This study has attempted to present an educational program that can be taken up by those who are dedicated to or disenchanted with education. It is a program which seeks to expose banking education and presents an educational approach based on change. The program is one that takes up the task of creating an educational approach based on the "practice of freedom." The program is based on the vision of man and the world that Freire offers, the curricular stipulations of the "new" Alberta Social Studies Curriculum, and the people who create and implement units for purposes of instruction. In this presentation, I have tried to present

Paulo Freire and his vision of man and the world in such a fashion that the reader can find it "useable" in a context of education that will seek humanization. If the study has accomplished that, I will be happy.

The paper can be criticized on many grounds, but honesty with respect to the unit, its instructional construction, and the philosophical view of man and the world on which the paper is based is not among them.

It is hoped that through reading this study one's concern with future educational projects should not become bogged down in a quagmire of certainty, working to solve only current and past problems within the current system of thought, but to start from where one is now, incorporating history, and creating a vision of becoming. This way one can become more fully human and escape being trapped, forever, in the "current" banking mentality, blinded to possibilities that could be.

FOOTNOTES

[1]Ralph H. Turner, "Sponsored and Contest Mobility and the School System," American Sociological Review, XXV (December, 1960), 855-867.

[2]Earl I. Hopper, "Typology for the Classification of Educational Systems," Sociology, II, No. 1 (1968) 29-46.

[3]Neil Postman, "Illiteracy in America: Position Paper," Harvard Educational Review, XL, No. 20 (1970), p. 250.

[4]Clifford Geertz, "The Impact of the Concept of Culture on the Concept of Man," in Man in Adaptation: The Cultural Present, ed. by Yehudi Cohen (Chicago: Aldine Publ. Co., 1968), p. 29.

[5]Postman, "Illiteracy in America," p. 250.

[6]Seymour B. Sarason, "American Education: The More Things Change the More They Remain the Same," AAUW Journal, LXV, No. 2 (1971), 23.

[7]Ibid.

[8]Michael Katz, Class, Bureaucracy, and Schools: The Illusion of Educational Change in America, (New York: Praeger, 1971).

[9]Ralph W. Tyler, Basic Principles of Curriculum and Instruction, (Chicago: University of Chicago Press, 1950).

[10]Peter McKenna, teacher at Austin O'Brien High School, personal communication.

[11]The concept, "banking institution", is explained on page 14 of the text.

[12]Charles Isaacs, "The Praxis of Paulo Freire: A Critical Interpretation," Critical Anthropology, II, No. 2 (1972), 125.

[13]Michael Scriven, Primary Philosophy, (New York: McGraw-Hill, 1966), p. 171.

[14]Paulo Freire, Pedagogy of the Oppressed, translated by Myra Bergman Ramos, (New York: Herder and Herder, 1972), p. 57.

[15]Ibid.

[16]Ibid., p. 58.

[17]Ibid., p. 62.

[18]Ibid., p. 59.

[19]Ibid., p. 58.

[20]Ibid., p. 19.

[21]Ibid., p. 72.

[22]Ibid., p. 73.

[23]Ibid., p. 67.

[24]Ibid., p. 75.

[25]Ibid., p. 76.

[26]Ibid., p. 82.

[27]Ibid., p. 36.

[28]Ibid.

[29]Ibid., p. 91.

[30]Ibid., pp. 91-92.

[31]Ibid., p. 92.

[32]Ibid., p. 95-96.

[33]Ibid., p. 107.

[34]Ibid., p. 108.

[35]Paulo Freire, "The Adult Literacy Process as Cultural Action for Freedom," Harvard Educational Review, XL, No. 3 (1970), 452-477, from q.v. infra:

"The Color of Water

"'Water? Water? What is water used for?'
"'Yes, yes, we saw it in the picture.'

"'Oh, my native village, so far away. . . .'
"'Do you remember that village?'
"'The stream where I grew up, called Dead Friar. . . . You know, I grew up there, a childhood moving from one place to another. . . . The color of the water brings back good memories, beautiful memories.'
"'What is the water used for?'
"'It is used for washing. We used it to wash clothes, and the animals in the fields used to go there to drink, and we washed ourselves there, too.'
"'Did you also use the water for drinking?'
"'Yes, when we were at the stream and had no other water to drink, we drank from the stream. I remember once in 1945 a plague of locusts came from somewhere, and we had to fish them out of the water. . . . I was so small, but I remember taking out the locusts like this, with my two hands--and I had no others. And I remember how hot the water was when there was a drought and the stream was almost dry. . . . The water was dirty, muddy, and hot, with all kinds of things in it. But we had to drink it or die of thirst.'"

[36]Pius Ng'wandu, graduate student at the University of Alberta, personal communication.

[37]Julius K. Nyerere, Freedom and Socialism, (Oxford: Oxford University Press, 1968).

[38]Edgar Z. Friedenberg, The Dignity of Youth and Other Atavisms, (Boston: Beacon Press, 1965).

[39]Postman, "Illiteracy in America," pp. 224-252.

[40]Paul Goodman, Compulsory Miseducation and the Community of Scholars, (New York: Horizon Press, 1964).

[41]Sarason, "American Education," pp. 23-27.

[42]Herbert Marshall McLuhan and Quentin Fiore, The Medium is the Massage, coord. by Jerome Agel, (New York: Random House, 1967).

[43]R. Buckminster Fuller, Unititled Epic Poem on the History of Industrialization, (New York: Simon and Schuster, 1965).

[44]Everett Reimer, School is Dead: Alternatives in Education, (Garden City: Doubleday and Co., 1971).

[45]Herbert Kohl, 36 Children, (New York: New American Library, 1968).

[46]James Herndon, The Way It Spozed to Be, (New York: Simon and Schuster, 1965).

[47]George Martell, "What Can I do Right Now?" in This Book is About Schools, ed. by Satu Repo, (New York: Random House, 1970).

[48]Fred T. Wilhelms, "Curriculum Sources," in What Are the Sources of the Curriculum? A Symposium, (Washington, D.C.: A.S.C.D., 1962) p. 24.

[49]Idem, "Priorities in Change Efforts," Phi Delta Kappan, LI, No. 7 (1970), p. 370.

[50]Aruther Foshay, "A Modest Proposal for the Improvement of Education," in What Are the Sources of the Curriculum? A Symposium, (Washington, D.C.: A.S.C.D., 1962) p. 10.

[51]Idem, "How Fare the Disciplines," Phi Delta Kappan, LI, No. 7 (1970), p. 351.

[52]Jerome Bruner, Process of Education, (New York: Vantage Books, 1960), p. 6.

[53]Idem, "The Process of Education Revisited," (unpublished paper delivered at A.S.C.D. Conference, St. Louis, March 1971), p. 20.

[54]Alberta, Department of Education, Senior High School Curriculum Guidebook, (May, 1971), p. 2.

[55]Freire, Pedagogy, p. 13.

[56]Alberta, Curriculum Guidebook, p. v.

[57]Ibid.

[58]Ibid., pp. v-vi.

[59]Ibid., p. 1.

[60]Ibid.

[61]Ibid.

[62]Freire, Pedagogy, p. 15.

[63]Ibid., p. 69.

[64]Ibid., p. 205.

[65]Peter Marin, "The Open Truth and Fiery Vehemence of Youth: A Sort of Soliloquy," in This Book is About Schools, ed. by Satu Repo, (New York: Vintage Books of Random House, 1970), p. 144.

[66]"What Do Schools Do," (mimeo. copy of informal remarks with Prof. E.Z. Friedenberg at York University, n.d.) p.33.

[67]Ibid.

[68]James Herndon, How to Survive in Your Native Land, (New York: Simon and Schuster, 1971), pp. 44-48.

[69]Joseph Grannis, "The School as a Model of Society," Harvard Graduate School of Education Bulletin, (Fall) 1970, p. 140.

[70]Ibid., p. 141.

[71]Isaacs, "The Praxis of Paulo Freire," p. 122.

[72]Freire, Pedagogy, pp. 10-11.

[73]Freire, "Adult Literacy," p. 212.

[74]Ibid., p. 206.

[75]"What Do Schools Do?", p. 35.

[76]Norman Mailer, Of a Fire on the Moon, (Boston: Little, Brown, and Co., 1970), p. 35.

[77]Freire, Pedagogy, p. 59.

[78]Idem, "Adult Literacy," p. 208.

[79]Isaacs, "The Praxis of Paulo Freire," p. 118.

[80]"What Do Schools Do?", p. 33.

[81]Isaacs, "The Praxis of Paulo Freire," p. 119.

[82]Ibid., p. 113.

[83]Freire, Pedagogy, p. 33

[84]Isaacs, "The Praxis of Paulo Freire," p. 123

[85]Ibid., p. 124.

[86]Ibid., p. 125.

[87]Ibid.

[88]Ibid.

[89]Freire, "Adult Literacy," p. 217.

[90]Ibid.

[91]Ibid., p. 215.

[92]Idem, "Cultural Action and Concientization," Harvard Educational Review, XL, No. 3 (1970), 455.

[93]Idem, "Adult Literacy," p. 220.

[94]Isaacs, "The Praxis of Paulo Freire," p. 114.

[95]Ibid., p. 115.

[96]Freire, Pedagogy, p. 27.

[97]Ibid., p. 72.

[98]Ibid., p. 52.

[99]Ibid., pp. 35-36.

[100]Ibid., p. 28.

[101]Ibid., p. 72.

[102]Ibid., p. 186.

[103]Ibid., pp. 23-24.

[104]Michael Scriven, "The Methodology of Evaluation," in Perspective on Curriculum Evaluation, (American Education Research Assoc. Series on Curriculum Evaluation), (Chicago: Rand McNally, 1967), p. i.

[105]Freire, Pedagogy, p. 68-64.

[106]Ibid., p. 57.

[107]Scriven, "Methodology," pp. 40-41.

[108]Ibid., p. 53.

[109]Ibid., p. 59.

[110]John Egerton, "Searching For Freire," Saturday Review of Education, March 10, 1973, p. 34.

[111]R. Buckminster Fuller, I Seem to Be a Verb, (New York: Bantam Books, 1970), p. 136b.

[112]Freire, Pedagogy, p. 31.

[113]Ibid., pp. 32-33.

[114]Ibid.

[115]Ibid., p. 85.

[116]Ibid., p. 107.

[117]Ibid., p. 108.

[118]Ibid., p. 130.

[119]Ibid.

[120]Ibid., p. 131.

[121]Ibid., p. 168.

[122]Ibid., p. 176.

[123]Ibid., p. 180.

[124]Ibid., p. 185.

[125]Ibid., p. 205.

[126]Mauritz Johnson, "Definitions and Models in Curriculum Theory," Educational Theory, April 17, 1967, pp. 127-140.

[127]Freire, Pedagogy, p. 76.

[128]Ibid., p. 77.

[129]Ibid., p. 79

[130]Ibid., p. 81

[131]Ibid.

[132]Ibid., p. 132.

[133]Ibid., p. 91.

[134]Ibid., p. 93.

[135]Ibid., p. 92.

[136]Ibid., pp. 95-96.

[137]Ibid., p. 99.

[138]Ibid., p. 107.

[139]Ibid., pp. 107-108.

[140]Ibid., p. 108.

[141]Ibid., p. 91.

[142]Sheila Charuck, et al., unpublished journal.

[143]Luch Beraldo, et al., unpublished journal.

[144]Doug Costigan, et al., unpublished journal.

[145]Bob Julien, et al., unpublished journal.

[146]Costigan, et al., unpublished journal.

[147]Charuck, et al., unpublished journal.

[148]Tod S. Jensen, unpublished journal.

[149]Ibid.

[150]Charuck, et al., unpublished journal.

[151]Costigan, et al., unpublished journal.

[152]Charuck, et al., unpublished journal.

[153]Costigan, et al., unpublished journal

[154]Charles Polturak, personal communication.

[155]Dan Wyman, personal communication.

[156]Bob Julien, personal communication.

[157]Bob Keates, personal communication.

[158]Marc Verones, unpublished and untitled essay.

[159]Freire, Pedagogy, p. 108.

[160]Verones, essay.

[161]Doug Costigan, personal communication.

[162]David Hornig, personal communication.

[163]Doug Krawec, personal communication.

[164]Wyman, personal communication.

[165]Teresa Saretsky, personal communication.

[166]Martell, "What Can I Do?", p. 288.

[167]Freire, Pedagogy, p. 15.

[168]Ibid., p. 27.

[169]Ibid., p. 15.

[170]Ibid., p. 81-82.

[171]Ibid.

[172]Ibid., pp. 109-110.

[173]Fuller, I Seem to Be a Verb, p. 136b.

[174]Wyman, personal communication.

[175]Alvin Toffler, Future Shock, (New York: Random House, 1970), pp. 398-399.

[176]Ibid., p. 403.

[177]Ibid., p. 409.

[178]Ibid., p. 427.

[179]Ludwig von Bertalanffy, General Systems Theory, (New York: George Braziller, 1968).

[180]Freire, Pedagogy, p. 33.

[181]Ibid., p. 33.

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APPENDIX A

HARRY GARFINKLE AND TOD JENSEN
DISCUSSION RECORD

April 4, 1972.--Discussion regarding using a decision making model to teach a unit to a Grade Ten class at the Hobbema Reserve on the topic of Treaty No. Six. Tod thinking of ways to use Bertalanffy's open systems approach.

April 13, 1972.--Consideration of (eight page) proposal entitled An Ideal for M.Ed. thesis, including (1) actual instructional plans; (2) substantive content; (3) way that decision making is to be taught; and (4) evaluation of total program in Scriven's terms. Discussion regarding possible uses of decision making procedures by the Indian students themselves in order to cope with the issues uppermost in their minds.

April 25, 1972.--Discussion of possible classroom implementation and written format of thesis.

September 27, 1972.--Review of ideas on thesis and further development of its component parts. Decision to bring Ted Aoki and Tony Fisher into thesis committee.

November 8, 1972.--Consideration of (fifteen page) "Introduction: The Problem," including (1) justification of problem; (2) procedures taken; (3) plans to use Mauritz Johnson on decision making; Michael Scriven on evaluation; R. S. Peters on definition of an educated man; and Paulo Freire on the procedures to be taken in creating the unit. Discussion re possible problems that may arise in trying to integrate theory and practice in the application of his unit in the classroom.

November 24, 1972.--Elaboration of proposal; discussion of parallels with A. Dyer's "Pilot Project for Social Studies, N.W.T." Emphasis on keeping records of teacher's performance and class members keeping records of student performance.

December, 1972.--Announcement that a city school will likely replace the Hobbema school.

January 15, 1973.--Discussion of what an alternative focus to Treaty Six might be. A consideration whether "relating selves to history" might be a viable alternative.

January 17, 1973.--Report on first day's teaching. Miscellaneous directions discussed: intercultural setting, values, problems posing, communities, people working together, progress, etc.

February 1, 1973.--Progress report. Discussion of teacher as a change agent and decision making in terms of student democracy. Looking at You--Freire--Kids--triangle.

February 5, 1973.--Discussion of what students could do regarding the school which they attend; and how to make Freire's approach more central to his thesis.

End of February, 1973.--Discussion re downgrading decision making emphasis in favor of more stress on problem posing and use of scale to measure movement from banking mentality to praxis-posing mentality. Saw Tony, and talked of Tod's understanding of Paulo Freire's perspective.

Late March 1973.--Report on completion of classroom part of thesis. Discussion regarding the significance of what he'd done, and what thought he had been able to achieve in a six-week period.

May 10, 1973 to June 5, 1973.--Discussion re problems in writing up thesis.

July 5, 1973.--Oral Examination, "Paul Freire: An Alternative Approach for Education."

APPENDIX B

MY JOURNAL

(In retrospect I can see that it is not as complete as I would wish it to be.) Unless otherwise shown, all dates are in 1973.

January 12.--Met Peter (regular teacher) and Mary (department head). Mary thought Grade Eleven would be a better place to do this unit. They seem curious and anxious for the project to get underway.

January 16.--First class. Everybody seems to be very interested in me being from the U.S.A. Curious as to American stereotypes of Canadians (themselves?). Curious to see if their stereotypes of Americans are true or what. First lesson. Need more time. Class confused a bit as to the unit and what it is to be all about. They are either just talking--or--they see the unit as something to make them "mature". Possibly the idea of maturity could be somehow used for something. My unit must already change its pace a bit and take time to further investigate unit goals. We must create a direction. How to have the class create a direction they see themselves moving in. Fifty-minute period seems to be a good length. Class seems to think what goes on will be good, although they aren't sure what will go on. They'll have to work on it. Key word: confusion. Good.

January 17.--No class today. Saw Garfinkle. A bit confused as to what Garfinkle wants NOW. Is he chaning his ideas about the project? New directions. Anxious to find out how this white-middle class Catholic class will fit into an intercultural framework as it is currently seen in the university setting. It could be interesting. I like it though. Why does the unit have to live in the Fnd's dept. It will work out ok. I think. CHANGE. Don't procede to session 2 yet--continue with 1--ask students to write in groups in book (log book) the direction they see the unit as heading in.

January 18.--Groups. A major concern. What goes into the journals seem to conflict with what others want in the journals. Focus is on talking around the unit. How to get to it. Concern that the unit deals with change. Key word for today, Changing World. I wonder if this is handled properly. Where is J. Bruner now that I need him?

January 19.--Pretty good class I think today. I don't think they are focusing enough on writing the process down. Don't pay enough attention to the journals. Neither do I. Don't know, is it all pretty superficial. Many groups were not able to complete assignment. Will allow another period. Am I dominating the class too much. Many kids do what is required. Almost out of routine. What kind of human involvement exists. Find some themes. Silence. What is required in their head to be a good student.

January 22.--Finishing picture and story arrangement. Very confused with the direction they are moving in. In fact, having difficulty making any decision at all. Lots of hasseling. Heavy concern with story and pictures. Less with process. (I have the same problem.) In fact, maybe not being able to decide and simple agreement says something about decisions to be made. They do all create an order and a story, but mostly it's done in a very confused fashion.

January 23.--No class.

January 24.--Big semester exams this afternoon and on Thursday and Friday. Talk and B.S. Viet Nam, history of it, mobility. Is being middle class and suburban a potential for something? Students concerned with creation of a "better life" for themselves. So they say. What's that? Belief that middle class is best. One can move up or down by choice. Belief "educ" school is a good thing. Helps to improve. My question: how?

January 25.--Exams.

January 26. Exams.

January 29.--Essays on school. Pretty confusing topic it seems. Do they consider this a real question at all? Idea of what particular kind of people they are? Some of the essays, I think, are pretty insightful. Lots of divergent views. A real mixed bag of ideas for what at first was said to be a uniform class. Mostly they all think its a good place. Helps you a lot.

January 30.--Talking about cliques. Curious as to who is the most popular student. How should I know?

January 31.--BYE. No class. Still concerned about thematic investigation for something involving the historical perspective. It's there. But what happening. Bit worried about this thesis. Anxious for tomorrow's appt. with Garfinkle. I see the Nacerima as--beginning to view people--taking information and putting it together. Concerned. Brent Oswald. Why did he destroy his essay. It was excellent. He's a wild fellow.

February 1.--Began looking at ritual in our society. To move toward our class. Great feeling amongst some members that we are "OK". Bob Keates, a real class "star"--Some group animosity begins to come out. My concern, How are we going to get there? Beats me, but I guess we're on our way. It's going to be difficult to get the class to begin to think in terms of process. Let alone to arrive at an emic awareness (consciously) of the class and its people.

February 2.--36 Children--This Book: Students mixed not really concerned with who they are in the institution. I wonder, what is there attachment to it. It's interesting how their average day the same/different from 36--hope this all will gel--hope the process thing isn't forced--idea: Why is School a Drag? Possible contribution, you can use it, Is Friday always so--Marc V.--having a tough day. His group really turning tough on him--Why?

February 5.--Movie. I don't think they liked it today. Perhaps they are confused as to the direction this thing is going. I certainly am. Or what they are doing. I am. They couldn't see a relationship between themselves and students in the film. Maybe I am not being specific. A frustrating day. See what happens Wednesday. Groups seem more concerned with what is said and form of journal than they are about anything else in it. They all want to control it, but nobody really likes doing it. Confusion in my head--maybe more total class talks with less group talks and have the participant observers doing observations for whole class. Try to get it moving.

February 6.--BYE. No Class. Are we really doing Freire? I shoud probably re-read Freire until I have it without thinking. Must act it as if it were not conscious.

February 7.--Having whole class work together. Seems to work better. Why? Does class want an "official"

leader? I don't think so really. Religious divisions! Get into more stuff. Do Friedenberg tommorow. Go through it with the students (groups) journals to be done also I guess.

February 8.--Friedenberg--Didn't seem too interested. Felt it was a bit distant from them. He seems to be on "their" side. Bit concerned about today. Tomorrow, see what will occur.

February 9.--Pretty good. Do I simply want discussion and happy people? Class all talking. Lots of discussion. Read article, pp. 183-185 from Prose II--Class really got off on it. They seem to be concerned about kinds of punishment they have had--mostly--maybe its a concern for ways they have been oppressed and put down. Class found the day interesting.

February 12.--BYE. No Class. Can one really do Freire? The structure is there. It's lousy. A corporation school. Can one do "educational projects" within this structure. Wow. It is a bit difficult. Are we really doing an educational project or is it more of the same crap and I'm brainwashed so I don't recognize it. Process of humanizaiton is indeed a difficult road. Am I simply trying a new curriculum, based on a Freire philosophy. In a structure where the two won't work...? Maybe it's all me. But then education projects--will it happen?

February 13.--I'm not sure why I bother to write. I never really say anything. I don't think the students are horribly enthused. It's another assignment for them and they do it. How, or if--I'll get a thesis is totally confusing. Maybe I'm too worried about myself. Maybe something will happen. The kids seem resistant to change. Horribly so. The class went fairly good although I think it could have been better. Basically they say they want job training from school. Maybe it should be the case.

February 14.--Wow. I wonder if I'll get anything together. But maybe. I hope. We basically talked about the course. My hopes. Failures. Class. I wonder if they actually believe me. Maybe--I'm really frustrated. However, they did listen and I think they were interested. They are beginning to know me a bit! Talked about my ideas about education vs. training. Idea of creation and change. They are still curious about me I think. Am I somehow unapproachable? Anyway, tomorrow--schools and mental institutions.

February 15.--We didn't read it. I explained it as I understood it and we discussed it. Seemed to go extremely well. Hope this trend continues for the next bit of time. Groups working together. On topic and seem to be fully involved. With luck, good involvement even though its off the topic. Groups spend more time evaluating than they do observing I think. Maybe I do too. Monday. Hope to put it into some kind of shape. Form something.

February 16.--BYE. No class.

February 19.--Beginning to do the "script." Putting information & issues & ideas together. Quite involved. The school does effect them and affect them and they are seeing it now. Codification-decodification? .

February 20.--S.T. beginning to see some problems and are posing them. Continuing the script. Script hopefully will come off. I think so. I still wondering: is this an educational project?

February 21.--I believe the class is into this. They are (I think) beginning to look at the school from a new perspective. Beginning to look for some kind of a relationship. However is it simply another assignment, or are they becoming committed to a change in themselves? I don't know for sure.

February 22.--BYE. No class.

February 27.--Began taking pictures. Hope it's going to turn out. I still don't know how posing problems will happen. Somehow, questioning seems to have sprung forth. I don't know what happened. How to get more from their reality is a big problem for my head. I don't believe that the model of decision making is valid for this particular approach to education any longer. Perhaps we'll do it differently. I wonder what all is being internalized by all of us.

February 28.--Still doing slides. Bit concerned if the decision making model is any good. Too superficial. Do I have a banking mentality? Perhaps we can go to decision-making via problem posing, i.e., codification-decodificaton and then reflection-action upon realty. That is what all this is about, reality, create reality. This way the process don't help but move in the direction of change. Also decision making occurs via this

process of dealing with realities. How will all of us begin to pose problems?

March 1.--Finished picture taking today. I think this is pretty good. I think that the script and film thing was put together well. I think that they really put down what they saw the school to be for them out of their heads. Things seem to have recently and suddenly moved well.

March 2.--BYE. No class.

March 3.--BYE. No class.

March 4.--BYE. No class. Must change and create a problem-posing model. Next two weeks are crucial. Will anybody buy the "new" model. Marv V., an honest person. Maybe he's just flattered me--who knows? I think that everybody is pretty involved now. Problem: how to transcend a question-posing relationship--perhaps via a look at themes, various models, problem-posing vs. govt. one? I don't know. Can use this stuff for so many purposes. Lesson Four, a real change in it too, and Five will also be a change. I'm also beginning to understand a bit better this problem-posing one. This unit won't fully achieve it. But it may go a long way in the direction which is sought.

March 5.--Begin scripts. Hope it all goes okay. People "all" (?) seem to like what's happening. I think that they are firmly into questioning. Lots of confusion but it really sounds healthy. I still can't predit with certainty where we are going, but we're doing it actively and are making our own way there.

March 6.--Continue on scripts. Two groups to tape at home tonight. Others will hopefully finish tomorrow. I have definitely changed my ideas about this unit. My concept of what will constitute a successful unit is certainly changing. Basically the change is going to occur in heads or not at all. That is the first important step and that is a real CHANGE.

March 7.--Finished scripts, and tapes to go on Friday. Hope they are okay. My real concern is to work with class towards a development that will continue to move away from banking.

March 8.--BYE. No class.

March 9.--Must strive to become more closely associated with problem-posing. Presented three of the four

group presentations. They were good. They were, I think, the "real" ideas, from real space, structured, and selected, and acted upon by the groups. Teacher (Peter) viewed the presentations too. Some conflict. I heard him trying to point out to the various groups his interpretation. I think that he might operate as if there were only one correct reality. Want to continue with this on Monday. Then we'll consider themes which are common. Perhaps students will resolve that they are people with common issues and problems which can become spring boards for change and action. Marc, I get the impression that the school is tough on him. P., especially. The presentation his group did was perfectly good, but P. a bit rough on him. McKenna wants an objective system of marks. No way.

March 12.--Finished presentations. Working to discover common themes. This, to me, is crucial. Students taking it serious. I'm not really sure where we'll be going from here. We've certainly taken off in a direction I earlier wouldn't have predicted. I suppose we'll do themes. The decision model as problem-posing reflects the concept of decisions and change. Work toward the whole. Then a so-called conclusion and related things. I feel good/bad about the unit now.

March 13.--"Doing" themes. Came up with a "banking" model with what people brought out. Good theme of silence seen with my relationship with Teresa. About 75-80% are really working and trying to put it all together. Dan Wyman--it's beginning to all come clear now. But you got to keep with it. Like Ken says. It isn't equal and before we just believed it all! I don't know how to get to the next step myself really. I do believe that we are on the brink of possible new awareness as a group.

March 15.--Presentations are finished. We (mostly I) talked about Freire in terms of what we did. Talked about the ideas that Freire presents in terms of a dominant-oppressed interpersonal human situation. Looked at the model that was created by all the groups. Considered implications. Looked at mentalities of education. Banking: accept; Question: doubt; Problem: belief in change; Praxis: Commitment, social and political. I think that there are a few who are just putting in time here and the two girls still rarely come to class. Most are really going I think. Especially Dan. He is really beginning to pose problems to himself and with others.

March 16.--In many ways we haven't gone far enough. We did go aways though, and that has been well worth the trip.

March 19.--"Finished" the unit. I really don't know how I feel. Actually I don't feel finished. It is a bit of a letdown feeling. I am still not sure how it all went totally. The questionnaire seemed to go really well. I suppose. Who can really tell. I'm not as happy to finish as I thought I'd be when I first started. It's a bit scary. It is really a beginning and we had to stop. Hopefully I'll be able to somehow create a situation where I can become more effective in my "new" role as a teacher vs. my "old" role as a teacher. The unit was valuable, personally, that sense. I hope the others in the class who were also involved keep moving in a direction that is hoped for in my mind toward praxis. I guess that's it!

APPENDIX C

STUDENT JOURNALS

The following is a journal that is representative of the combined four journals. It is taken from all four of the journals. Again, it does not reflect fully what occured. I would also like to point out that the journals kept by the four groups do not continue throughout the entire unit. By the time we got to actually doing the script and the filming they were so busy that the journal was not continued. This is unfortunate in many ways, as it is during this time primarily that most of the "movement" which occured took place. However their Theme-Interpersonal Relationship-Tactics chart and some of the statements made by them at the unit's termination and the questionnaire which they filled out indicate sort of a result of what happened from the time the journal was stopped until the end of the unit. It is unfortunate that it doesn't better show the movement as it was occuring.

January 16.--First reactions. Nobody knows what's going on. Talk continues speaking of evolution of our planet. What will happen in the future. Everyone is kind of bewildered and you can't start an interesting conversation when you don't really understand what the topic is about. Any discussion before was rather put on and we realize that you can't talk on something we really don't understand. Topic turns to upcoming exams, new teacher--.

Problems arise in choosing a participant-observer. Nobody wanted to accept the job but we later picked numbers. Larry feels the course is to have a goal in life and try to attain it and in this way make us more mature. Doug is interperting (sic) it in the way that we must be ready for change. The two are beginning to argue....

We are in midst of change, a very puzzling feeling seems to be among the group. We are beginning to take a look at our lifes. Discussion kind of came to a halt. Lots of confusion is involved.

January 18.--Larry tries to become leader of group by dominating discussion. Doug and Larry compete in discussion. Each try to dominate with their own interpretation and opinions. David says nothing. He becomes a subordinate character of group. Group does not discuss topic constantly. They continue to interupt (sic) by fooling around--.

We get to talking about the course and figure if it goes well we will be able to get along with others and understand themmore fully. Then we started talking about other things pertaining to our personal lifes.

The objectives we are discussing seem to relate to us in a classroom situation. Then take it out and apply it to the outside world. A mind Blank has formed between us and we seem not to be able to discuss or talk very much. We are confused as to how this can and will be applied to our outside life--.

Marc is always arguing because he simply enjoys it. Doug reads and no one listens. Reed and Marc don't know what is going on. Marc feels like changing in years to come so he said he will. Rudy agrees because he said its nature. Reed agrees because he said the world will change. Doug: because everything around you changes.. Luch: I will change because you want to be up to date & not an old timer & if you don't change the world won't wait for us. Conclusion: I think that in the future people in this group will change without really knowing why. They just want the world to change. No one likes this topic.

January 19.--The beginning picture was first suggested by Larry. He felt we could develop a good story by opening with picture #5. All agreed with this except for myself. I felt starting with picture #5 was very typical and I wanted to start with a picture that would produce a unique introduction. I picked #3 and suggested a story to go with this. Doug and David both agreed with me. It was a life story of an Indian boy who was born in a small cabin (picture #3). Larry still did not agree and we began to comprimize (sic). He arranged the pictures in a different order but with the same basic story. We

all liked this final story and agree to leave it in that way [see story in next subsection--T.J.]. Chuck is missing today. Dan, Bob, and Bob all gave their views. Each lined their pictures up and explained the story. Keates's story was selected. Here's how it went. [story]

Group has decided that the picture with the truck should be first because that is how the guy got there. Marc takes control of the order of the pictures, some disagree and try to find a better way. Then Marc changes his own order. Doug makes up the story & Marc arranged the pictures. Then everything is rearranged. Everyone has a different story. And no one agree's (sic) with each other. We are trying to make deals in what order the pictures but it doesn't look like anyone is agreeing. Reed decides arrangement he took control and took everyone's ideas & come up with an arrang[illegible] everyone agree on.[story]

January 22.--I'm a little bit lost. Don't know what's going on---All members participated almost equally. No quiet, idle members. Every member was interested in completing assignment.

January 30.--Everyone is confused on what is going on.

February 2.--We first felt that the school or institution described in the book seemed to be very routine and formal. The boy seemed to be only carrying out the dull routine by habit without learning anything. The same is happening with us. Go to school everyday. Same thing. When class is over. Only thing you can do is look at the fricking fish all day. Football machine should be free. Our group is listening to what is being read. Our group seems to be quite interested in what's being read and this is being showed (sic) through facial expressions. Every one seemed kind of vague about our reaction to what was read. Until one of the students gave his reaction to the reading. Doug answers questions. Going to this institution is a ritual, people do it, but don't really know why. Our school has more freedom, i.e. you can talk out of turn, run down hallways, and can have spares. But you must go to school everyday and you learn most of the same things. The school in the book is more of an elementary than a High School. Marc doesn't get much out of Socials. Everyone disagrees with Marc because he never gives a straight answer & also he wants to get even with the rest of the group because they don't think he's funny.

February 5.--Had a film on "Teaching in Madison High School." We got a bit off the topic at first, but then started getting involved. Discussing the film, we came to a conclusion that the atmosphere was a lot different from

our environment. Mary-Ann keeps changing the topic, and gossips instead. Everyone is getting edgy. Discussion seems to have come to a halt. No one's to involved in topic. The teacher of the classroom in the film seems to have control of the class. The teacher in the film lead the class and wanted exact answers. We all talk about cars because this is boring. Topic is shot, not interesting. Students misunderstood the course or what it is trying to achieve. People in this group want attention. Both classes in the film had the teacher controlling the class and the dicussion by his questions. In the second class the teacher lead the discussion by his questions. The first class was more factual and set. The atmosphere of both classes shown was very regimental. There was no talking out of turn, the students only said something when they were asked, and expressed no individualistic qualities. Larry says, "They acted like robots."

February 7.--Most of the people in our class responded that here in Austin O'Brien there is (sic) some similarities to the idea of being divided into groups. Ours is classified by grades. Also male and females is another classification. More people getting involved & responding to the questions. Idea of personalities. Danny suggests dividing class into clique groups. Different people feel class should be divided up differently.

Marks and exams are what really count not too many teacher care about how hard you are working. I think everyone agrees that they are treated differently because of intelligence. The way you act. The way you feel about things and also the way you look. Clicks: 1. Larry, Doug, Ken, Dave; 2. Reed-individual; 3. Brent--individual; 4. Luch, Doug, Rudi, Marc; 5. Charlie, Dan, Bob, Bob; 6. Girls--maybe Marrianne by herself. Reason for clicks, school, sex, friends, social power.

There are systems of classificaiton in Austin O'Brien. People are split up; the smart people go into all 10, 20, 30 while slow are in 13, 23, 33 and people who have no hope are in 15, 25. People in this class are classified by cliques--people in this class are classified by sex--Dan is dividing up the class into cliques.

When divided into groups some do not like the group they have been placed in. It reflects the facets of their character as others see them but contradics (sic) to as the individual sees himself.

February 8.--NIL--Due to bad weather.

We are reading "What the schools do" by Edgar Friedenberg. Everyone in the class is just content and all listening to Todd. There are a few interjections by a couple of people. I think a lot of people are realizing new things about school. We are now discussing categorization.

I feel most people agree with the article. School makes you a school child. Teachers have commonly said that this is nothing (school) compared to the outside world. So what good is school really. Most people in school & out of school are categorized. I think most people view school the way they view it because of all the barriers and how students & teachers communicate. I think that all has something to do with it.

Some seem to be a little confused about what has been read. No one has made an effort to put the class moving into any one direction. Things that was really never been questioned for about your everyday life at school is questioned. The class now seems to be moving ahead and asked themselves just why the school administration do certain things that really doesn't (sic) have anything to do with them. Why they have to know certain things about us?

February 9.--Got a new pen from Doug, mine ran out of ink. We began a discussion on the topic in the book and people began participating. Girls all remain quiet with except of few comments from Mary-Ann. All people give comments of dislike or rebellious past experiences toward strictness within schools. The people at the back of each row dominate discussion. Larry compared schools with countries having a great deal of power. He stated that both try to display their power to get the upper hand.

We talk about cruel ways strapping can be given. A conspiracy exists about what we are doing in school. We see that the way the school is run. We talked about who we would pick if we were an employer, either an 86 or a 76.

People are talking with themselves about elementary. About how teacher's punish them or their friends. When a question was asked many referred to other schools instead of their own. I think that if most went back to elementary they would not let a teacher strap them. Most of the students in class were interested in the topic of discussions about school rules and regulations.

Discussion starting to be built, we seem to be moving. Everyone kind of adding their experiences & learning about school. Everyone seems to have a different idea, its getting very confusing, everyone offering stuff at the same time. Talking about power. Who has the power anyway? It is power over us! Part of it is the way power is arranged. The counselor has power. Class seems to be moving in a direction towards change. In an indirect way I think we (are) just trying to depict the role of the public, school administration and so far down the line. Class is changing and going more deeper into the topic instead of looking at a person as numbers, they think that you should look at the person. Someone with a low mark is still a good person. Topics seem to keep changing, but

still under the main topic of power. Ideal of dependence being brought up.

Most students I think are trapped in little groups and talk about their group only. Discussion now the students are starting to discuss how the teachers give you advice. Some people are talking about something on their own--probably about school.

February 13.--Larry begins a discussion of the disadvantages of school. It serves to separate people. Kids with good grades are given more of chance by teachers and dumb kids just sit through. Doug has controlled the discussion. Larry states that education is general and training is more definite preparation for the future. Everyone agrees with what is said.

Dan started reading his answers. Dan is acting as a kind of a moderator in this little drama. Dan does not usually talk like this. Dan continues his role and Chuck is like someone in the "HOTSEAT." Chuck will only talk about something he knows for sure about. The class as a whole seems kind of bewildered now and are not sure what is the topic.

Doug starts discussion. Rudy took interest in what Doug said. Marc argues with Rudy and Doug. Marc refers to math class. Everyone except Marc feels that school is important for a job. Marc said that all school does is keeps you off the street. Whole group is silent for awhile. Talk begins on career nite. All questions are sort of focus on Marc because he doesn't agree with the rest of the group. Marc writes on Rudy with a pencil. Doug asks his questions to Marc mainly.

We have just been given papers on education. Everyone is giving their own ideas & answers. Mary-Anne's getting a bit angry with me and Marlette. Everyone's giving pretty interesting ideas. Chris & Carol are arguing on a good point. Lorraine is getting involved on arguement. Chris is frustrated. Too many ideas arrousing (sic) at one time. Lorraine seems to lead group now. She is explaining it all to other members. Chris still trying to get her point across. Marlette seems bored as she pages through a magazine. Terry and Chris are disagreeing a lot.

February 15.--Mental institutions have many similarities with school. They mold you to fit the system they are for. Schools also mold you into this system. School is like a mental institution not exactly but in an indirect way, yes, I think that colonization is the one that applies to our group and most of the other groups.

School tries to mold you to fit into the system. School tries to change the individual. Schools: They try to make us into a model student, They try to make you

an average sort of person, They look at you as a number and not really as a person and how well you do in school (marks) has a lot to do in the way you are treated. Credits are what people are here for. Doug--conversion, Luch--colonization, Marc--unconversion, Rudy--colonization, Reed--colonization; Mark feels bored with school.

Dan--school is trying to teach me something I probably won't use when I get a job. I also f--- my head. Bob--Trying to mold me into their system--and I don't want to go. Chuck--I'm in school because its against the law not to and its--schools are pretty good sometimes; Keates--School for me is a social club. For Mark Verpnas--School is a stage. He tries to provide us with laughs. Maryanne Paul--School provides her with a market place for boys, School turns people into social outcasts, drug addicts, education students who will benifit the community as a kind of robot when they go out on their own, schools get girls pregnant.

Doug begins by expressing his opinion. He feels he has accepted the situation and taken the reaction of colonization. We all agree. Begin discussion on the article as a whole. Doug says the school has made him mental. Its a relief when you get out of school. The comparison was justified.

February 19.--Larry begins by stating we should bring out the classes (sic) hostilities, feelings, fears, and all other emothing (sic). Ideas which we may include: conform us, robot routine, control and authority exhibits, one person pushing another, provide social roles, sexual roles, makes you mad, sick, molds your outlook, teaches set of rules, causes separational barriers between individuals which continue after school, boredom, stagnant--never changes but students do, no emphasis on individuality, deceives you about life.

(3) Austin O'Brien High--good "wholesome" institution of knowledge, (1) Houses--suburbs, (2) Bus coming in, (4) Hallways (5) smoking area--students are given certain liberties (6) library looks modern (7) chemistry lab--modern equipment (8) Boy's hustle girls (9) Girl's hustle boys (10) dope smoking (11) beer drinking (What school does) (12) cafeteria (13) people talking (14) skat-rink (athletic) (15) games room (16) classes--try to teach.

Pictures--script (story about schools) The way you see this school--teacher-student, student-student, Principal-student-student-teacher, people relating to school and society--Doug writes script. Marc offers to help with sound production. Marc comes up with ideas for pictures.

We are writing a script to go along with a set of slides about this class, this school, and how it fits with our life. Lorraine is making an outline. Survival

of the Fittest is what our idea will be based on. Ideas are starting to come a little more easily. We are going to use armor and weapons as symbols of defence and ways to handle school. People relate to school differently and we want to show how they do and the different ways. We are now thinking about our next slide 4. Lorraine seems to be doing most of the work & Chris is helping a lot. Now Marlette has began to participate in discussion. We arrive at the decision that our 4 would be on popularity and unpopularity. A few people are quite confused. We have decided that the fifth slide would be a person alone. The six slide would be a person and a cloak. The group is moving very quickly so much is going on that I can't get it all down. Some, just about two are not participating at all. Discussing the idea of new students. Decide that for our seven slide we would have a person walking by a door. Much discussion is going on. Group kind of straying off and on the topic. The eight slide will be centered around the idea of being trapped in today's society. Group seems to be go at a faster pace now. Ninth slide is on the idea of freedom. For the next slide Marlette suggested something to do with stereotypes. Kind of got ahead of ourselves, because we were thinking about our last slide. Then decided to back & decide what to use for ten. Mary-Anne conflicting with discussion. Now over powering the rest of the group. Tenth slide was decided on. All of sudden eleventh slide was decided on as a follow up of ten. Now the idea of the administration is being brought into it in the twelveth slide. Trying very hard to finish up the slide ideas so the script can be written.

February 20. new experiences, friends, etc., limits thoughts & opinions, marks other things stimulate phoney cooperation between teacher and student--materialistic things, set curriculum, read what given, do what is set, power is structured by teachers, system of grading causes emotional problems, different marking system for different kids, show what is should be like in the last picture--what it could be like.

Script: 1. suburban street, 2. buses coming in, kids getting off buses, 3. Austin O'Brien high--parking lot and front door, 4. Hallways-central stairs--people laying around, 5. smoking area, 6. library, 7. ?, 8. Any activity, 19. activity, 20. buses rolling home.

1. must attend school by law, 2. must have diploma for job, 3. schools teach subjects which are worthless to some, 4. marks and attendance are based for whether you pass course or not, 5. teachers control the class, 6. clickes (sic) are formed, 7. parents are led to believe that they have some control in school, 8. most people go through school without knowing what they did and why, 9. school makes people so they are society inclined,

10. some people really like school, 11, some people really don't like school, 12. some people vandalize school, 13. prejudices are formed in schools, 14. some people drop out when they reach the age, 15. some clickes (sic) have control of class, 16. teachers are distracted by students who don't cooperate, 17. school would be better if you don't have to come, 18. after the basics a student should be able to learn what he pleases, 19. many people are interested in automotives, 20. many people are interested in sports--Can't think of any more ideas yet and so we stay off topic and fool around.

Pick up topic for slide 13. Now discussion has really got going. Much discussion over what we will for 14. The idea of report card was brought up. Working on next slide. Arrived at a topic for 15th. Discussion moved very quickly--then 16th was a follow up of 15. Very quickly the next two slides were chosen. Discussion moving very fast. Topic on the last slide.

Feburary 21.--Pictures--1. placing square in round hole, 2. teacher pushing people into class, 3. teacher giving person guide to the model student, 4. gym, 5. time and students entering class, 6. picture of different groups in class, 7. guy with 80% and one with 39%, 8. 8. golden rules, 9. courses-metric & vocational, 10 10. student boredom, 11. molding paper (student), 12 12. credits on board and student working, 13. dressing room, 14. departmental knife, 15. machine in shop, 16. outside in rink, 17. hand & person, 18. great escape, 19. leaving school at 3:30, 20. Who are you?

Picture of little kids in first grade, 2. office scene, 3. two kids talking about a subject.

Beginning to write.

*

At this time all of the groups were taking pictures, taping their scripts and were involved to the point where I did very little except show up. The journals were no longer kept by the students as they were too busy with other things.

APPENDIX D

STORIES FROM SESSION TWO

The following four stories are the ones written by the four groups of students using the same five pictures. The five pictures were of a camper truck, a trapper's cabin that was overgrown with bush, a bird, a bird flying (the same bird), and a Sun Dance lodge.

The girls' story.--On the third day of our holiday's travelling in the mountains, we came upon a clearing in the rough road, and we thought we would stop for a small lunch & to enjoy the nice view.

We were looking out over the river, and suddenly we heard a strange noise, in the trees above us, and saw a big, huge bald eagle flying away (picture 1). We thought nothing more of it after awhile.

We decided to go explore the woods after lunch. While exploring, we came upon an old trapper's cabin in the clearing (picture 2). We looked around in it for awhile and then continued our journey further into the forest. It wasn't too long before we came upon a shaded clearing in the forest. In it we found what looked like an old Indian village that had been there for years, at least by the looks of it (picture 3). It was getting late so we decided to head back to our camper. We were nearly there when we saw a small sparrow (picture 4) near our camper (picture 5). It was the funniest thing because it never flew away until after we were off down the road.

A group of boys' story.--This is the story of how I obtained one of my greatest thrills in life, by taking the picture of the rarest bird in Alberta. Every year I returned to my cabin in pine-hills where I have erected photographing blinds for the purpose of taking pictures (picture 1) (picture 2).

I arrived that morning in my truck (picture 3). I decided to seed out my old cabin and have breakfast. As I was cleaning up I happened to glance out the window, and I saw the rarest bird in Alberta (picture 4).

I rushed to my photographing blinds and waited for another chance to photograph it. No sooner than I got there the bird alighted on the ground before me and I got my chance (picture 5).

North Side boys.--It all began with a poor Indian boy being born in the wilderness with his tribal people. In his early life he (picture 1) was free in a beautiful environment. The color and bird represent this (picture 2). He lived the life style he loved but with steady encroachment of the whiteman he was placed on a reserve. The small cabin was his home (picture 3). His life was then plain and boring to him. He was held down by daily routines. The bird, not flying, in the plain surroundings represents this (picture 4). The final picture of the camper represents the steady encroachment of whiteman into the Indians land (picture 5). This forced the Indians to change their traditional life style.

South Side boys.--It all started when George, my husband, met this real estate agent in the bar one night. This guy sold George one acre of land with a cottage on it in the middle of Sunny farm Resort Area right smack dab in the middle of California.

When the kids got out of school that summer we borrowed my brother-in-law's camper and took off for Sunny farm (picture 1). This is just what George and I wanted. All the comforts of the big city without the smog and traffic all stuck together in a small town. Plenty of theatres, roller skating places and beach dances for the kids would allow George and I to sit around the air-conditioned cottage and sip beer from the refridgerator while we listened to our favorite music on the stereo. We were really tired of camping. This is just what we needed.

We travelled on expressway 902 till we came to the end of the line. We asked directions from an attendent at a gas station and he laughed when we told him we were looking for Sunny farm. He pointed at a gravel road & told us to go about 5 miles till we came to a train track. That was supposed to be Sunny farm. When we got to the track all we saw was birds and trees (pictures 2 & 3). Where was the marina, the go-kart tracks, the big long piers with long haired kids all over them.

We went down the road about another 100 yards and found our cottage (picture 4). Looked like it was built by settlers from the Mayflower. There was nothing for miles. George got the bill of sale out and found a few little clauses he hadn't noticed before. We were stuck with this dump. But we still have the nicest cottage in the area. Most of the others don't even have roofs (picture 5).

Three January essays

The following three essays are samples of the essays written by the students in January.

Our Social Class

by

Doug Costigan

In this class of people there is no real leader when I look at it and no real power struggle. I think this is because everybody in this class gets along with each other and everybody gives everybody a chance to speak their peace (sic). I think the teacher had a great deal to do with how this class operates. Both the students and teacher have made the class run differently than some other classes. Both the students and teacher have freedom so this makes us students work better and express ideas.

In every other class I go to there is always one person I hate very much. But in this classroom there is nobody that I hate. I can get along with everybody in the classroom.

One thing I have noticed in this classroom is of the quietness of the girls. They hardly ever talk in classroom discussions. Maybe its because the boys outnumber the girls.

I do not care where I am standing in this class because I am enjoying social (sic) this year. This class is enjoyable because there is no pressure on you.

An essay (complete)

by

Marc Verones

I think this class is one of the best classes in the school. I guess it must be the teacher. Everybody cooperates and it seems that what ever we do we like it. I guess it's because we have a good time when we don't have anything to do in the class. I really think it's the atmosphere of it. You kind of do your own thing whether the teacher is in or not. You feel more relaxed and interested instead of tensed up and bored. It also seems like what every teacher says or tries to teach the student remembers more than in boring class. I really feel at

home in this class. If I have something personal on my mind, I can ask for the class off. If I feel tired I can come in and sleep. It's a kind of do it your-self (sic) class. Every-one gets along with the students. I'm sure pretty well everyone in this class would say what I say and I know the teacher would too. Every-body (sic) co-operates, I mean they won't leave you out. Nobody's prejudiced against the next person, No-one will leave you stranded if you know what I mean. The atmosphere isn't a drag like all other classes. We don't exactly get to sluff off but then we don't get bored of our minds either. I will all ways learn more if I can do my own thing while learning. Everyone gets along with the teacher because he kind of has the same ideas as us, the students. He's really fair with and if he sees that you are trying to learn but can't exactly, he will help you. He has no teacher's pets and he is fair. I know that everyone considers me the loud mouth but I still get along with everyone.

Social 10 Essay

by

Carol Rosenthal

This class has a very open feeling. And in some ways a very dependable class. Because of us developing topics the class tends to develop a very responsible attitude. This class is preparing themselves for the facing of the outside world when you're (sic) out on your own. It is a very relaxed and a very easy feeling is created through the actions that are carried out in this class, and the way they are carried out.

I feel through my different opinions I have expressed in class that I in some small way but helpful way have made them realize different things they maybe haven't noticed before.

APPENDIX E

SLIDE-TAPE PRESENTATIONS

The following are three of the four slide-tape presentations. The presentation from the South Side boys is missing as it was, unfortunately, ruined. To get some indication of the presentation the South Side boys did, refer to the journal and read the information for February 19 and 20 (Appendix C).

Slide-tape presentation by
a group of boys

1. It is stated by law that all children between the ages of six and fifteen must attend school. This picture shows a class of grade one students.

2. Since this is the case of most people being shoved through school, most people go through school without knowing what they did in school and why they did it. Shows picture of people in the school.

3. A lot of people are so frustrated and realize that they aren't really achieving anything they drop out when they reach high school and get a job. Picture shows a boy leaving school.

4. But others stay in school just to get the diploma and receive at the end of grade twelve the diploma, which is not really much but enables them to get a job too. Shows a picture of an employer telling a student that he needs a diploma for a job.

5. Marks and attendance are the basis of whether you pass a course or not. Picture showing attendance sheet with the person's marks on it.

6. Employers look at school marks and attendance and think if this kid is the type that was able to spend twelve years

in school, he'll be able to sit at a job for about the same time. School makes people society inclined without thinking about the society. Picture shows students standing in a well regulated line (actual photo from the halls, as it is).

7. After learning the basics, student should be able to do what he wants. Picture showing two people smiling and talking with each other as to what to do.

8. If, for instance, a person would want to be a mechanic, he should be able to forget about high school and be able to become a mechanic. Picture shows three people working as mechanics--two are learning.

9. Another thing is that some students are interested in sports. Some students only come to school for games such as hockey. Picture showing students playing hockey.

10. But since this isn't the case in our schools systems today, people are taught worthless piles of information which isn't used in their life. Picture shows a classroom of students in the high school working at desks in rows.

11. Students sometimes realize this, and they don't cooperate. The teacher, on the other hand, makes it difficult for these students as he wants control over the class. Picture shows teacher at the head of the class.

12. Teachers are distracted by these non-cooperative students and they go as far as violence to maintain control and order. Picture shows a teacher pushing a student against the blackboard.

13. Also at an early age cliques are formed in school and continue to separate us. Picture shows groups of students sitting with each other while others are excluded.

14. These cliques have some control of the class against the teacher. With cliques, used the right way, the clique has a better chance to succeed. Picture did not come out.

15. Also of concern is the amount and the type of material that the teacher teaches. Picture shows a series of classrooms lined up in the hall with various subjects being taught.

16. Schools should make students to feel more like a person instead of a prisoner. Picture did not come out.

17. Some students, because they are prisoners, have an urge to vandalize. That's why the smoking room was closed. Picture shows the smoking room closed.

18. Some people like to be daredevils which in one way is good and in another is bad. Picture shows a kid hanging on a rope.

19. To finish, there is a very unfortunate thing about schools and that is that they are prejudiced against some and keep prejudices going. Picture shows a person in black being beaten by a person in white.

A slide-tape presentation by the
girls: "Survival of the fittest"

1. Once upon a time, since the beginning of ages, man has been separated into categories. Take the caveman for example; those who were weak perished; the strong survived. This continued throughout the ages right up to the present day. It has always been a fight for survival. Maybe today things aren't as physical, but the fight is going on. Even in schools this is going on. Everyone is in a category; those who are strong and those who are weak. Who is going to win. Only time will tell. This shows a picture of a caveman.

2. Some people are introverted. Pressure, people, the whole school society seems to be against them. These people are shoved into little corners and left to rot. That may sound sick, but people do it that way. Picture shows a girl sitting in a corner all alone.

3. Now what about the people who have all the friends, brains, looks. Do they really have it going for them? Are they truly happy in one big social oneness? Picture shows a group of people together in the cafeteria.

4. Time. . .the hidden factor. Some people must find that word very important. The whole school system seems to be based on their time. When to come, when to go, when to do this, when to do that. Yes, time is very important. Picture shows a clock.

5. Our next set of slides shows the two distinct categories of students of the school. White is dominant, black is left out, unwanted. White appears to be in a hurry. The door represents a very real barrier. When that barrier is shut, no one may leave, only enter; and once inside is there for good. So it would seem. Picture shows two people dressed in white in a room.

6, Black is not well liked. He is tied down. Maybe he doesn't do well in school. The pressure is on for better

marks. Picture shows a person dressed in black sitting in a chair which he is tied to.

7. He needs someone to set him free, because he can't do it by himself. Picture shows a girl helping black untie himself.

8. The white has now cornered the black. Even so called freedom there seems to be no way out. Picture shows two people in white pushing down a person in black.

9. Black has been dealt with and certain things have been made clear. Picture shows the two people in white walking away.

10. Black seems to always be in need of help. He is classified as a sort of lower class, he act this way. Picture shows the person in black begging a teacher.

11. White always seems to be doing so well and knows it. Black is put down. He is a failure and is repeatedly told this. Picture shows the two people in white standing over the person in black and are talking to the person in black disparagingly.

12. The people in white have a reputation to keep up to. Status? Maybe. They feel that destroying others will prove something. The white is always showing black that they are stronger, doing what they please. Just what is the white destroying? Could it be themselves. Picture shows the two in white destroying property.

13. The person in black is forced to repair the damage. He is again placed into a category of the one who has to fix everything ruined by the white. Picture shows black repairing the damage.

14. Our last set of slides shows how we wish the school society would and could be. Can it? Black and white are joined together with the administration. Picture shows black, white, and the school working with each other as they walk together.

15. The categories have been taken away. Things have become human. No one is a computer card any longer. Picture shows numbers being removed from people as they become people and get up off of the floor.

16. People have come to terms with each other, have accepted each other and are working with each other. Picture shows the white, the black, and a teacher all working with each other.

17. It is a good thing to work for, but it is sad to say that this is only what is wanted. This is how it really is...; picture shows the person in black on the floor being stabbed by the two in white.

18. Someday we will end the fight for survival and we'll be together. However time will tell. Picture shows the word survival on the blackboard.

(Although twenty pictures were alloted, this group used only eighteen for their presentation.)

A slide-tape presentation
by the North Side boys

The series of one to twenty pictures that you are about to see is what our group thinks school really is.

1. Schools use marks as a device to stimulate work among students. A system has been set up so that marks carry a great amount of value. In many cases a high school diploma exists as a pre-requisite for a job. The marks must then be attained in order to attain the job. Picture shows a teacher talking to a student at a desk and pointing to the board which has the word "marks" and "credits" on it.

2. This system of marking may not although be fair in all incidents. One student who may study hard can get a 39% whereas another student who does not study or apply any effort can attain an 80%. The person with the lower mark may be a more honest and a better worker yet for some other reasons gets a "mark" which does not exhibit his qualities. Picture shows two students holding cards with marks on them. One can see they are classified according to this marking system.

3. Because of these marks friends are separated and divided into different groups. Marks then present themselves as barriers between people. The marking system of today further divides the people to a diversity in the future. Picture shows two "friends" who are walking in opposite directions as they are following a sign with various marks indicated on it.

4. The seriousness placed on marks applies great pressure on the student. These pressures may result in many unfavorable reactions such as quitting and not being able to make their future. Shows a student planning to kill himself because of a poor mark pinned upon his shirt.

5. The teacher's authority is portrayed in this picture. The hand exemplifies the teacher's continued power over

the student. Picture shows a student looking up at a picture of a huge hand which is above the student.

6. This power enables the teacher to mold the student along their own ideas or patterns. The student then lives for the teacher and becomes a type of robot or stereotyped student. Picture shows a student sitting at a desk in a position which indicates he is angry with what he is.

7. The student is beat into conformity. Placing a circle in a square hole symbolizes the examples where a student is forced into a position in which he does not fit. Picture shows a circle being pushed into a square.

8. The teacher presents the student with his plan for the model student. Picture shows a teacher standing on a platform which is way above a student and the teacher is giving to the student a plan for the model student on a card.

9. This impersonal environment forms the student into a machine. Routine becomes a dominant factor. Picture shows a machine doing nothing in a room.

10. The student waits for the glorious Friday where he will be able to leave shcool for two days. Picture shows two students anxiously looking at a clock with a sign saying Friday.

11. Monday arrives and the student drags himself into class for the dull, dreary Monday morning. Picture shows a student coming into a class on a Monday.

12. In the large educatonal institutions of today students are reduced to a number. The impersonal teacher knows you only as a number and the student looses his individuality. Picture shows a teacher talking at a student.

13. Groups are formed within the class and individuals are lost. Placing a student in a situation like exists causes separation. Picture shows a group of students all working in the library alone.

14. The student is yet still forced to attend. The student may want to choose physics, but English is needed for your diploma. Picture shows a group of students being pushed into a class by a teacher.

15. The student must comply to the "Golden Rules" and conform to the system. Picture shows a teacher pointing to a list of "Golden Rules" to be followed.

16. Students take part in games, but teachers referee it. Picture shows a sporting activity being played by students and controlled by teachers.

17. The student becomes restricted, limited within the school's environment. He is constricted. Shows a picture of a school with a fence around it.

18. "The Great Escape." Student 5794 tries to escape his school environment but will be stopped. Picture shows a student "5794" trying to climb out of the window.

19. Student "5794" is bored. He does not agree with the curriculum, but the teacher thinks the curriculum agrees with him. Picture shows a teacher telling a student what to do in a book as the student looks on, bored.

20. We think the school exists as a stagnant institution. The student is changed when he enters the school, but the school remains the same. We feel it should exist as the exact opposite situation in the future. Schools must change to comply with the students' changing needs. Picture shows a student with his arms spread out in a locker room.

Some Concluding Statements

The following statements are based on conversations I had with the rest of the class, final essays, and some comparisons made with earlier visions.

"Next we would do films predicting what the school and world will be like in the future, thus allowing us to prepare it for the change. Do work, in groups or films that will show the change here as it comes while we work on it. Find answers to problems and questions and make films on these, and then may find other questions and other answers, a continuous circle."

--David Hornig

"We should talk about what we can do about the present school situation and how we can improve it so it will be easier and better with everyone that goes to school. We should now go and do films on how we can change our present school situation. We should have talk-in with other students and teachers and see what they think school could and should be like, so we can get an idea of what people as a whole think school should be like. We should look back and see if we were really solving our problems at present or making them worse."

--Doug Costigan

"We should pose more questions. After this we will look for answers to all of these questions. We would try to determine our own answers. We would try to determine answers that should be changed for the better of our society. We would try to change doubt in class to a belief for change. We could use this understanding of a commitment to change to the life outside of class to what would be a better way of living in our school and even in the community. People could use the change and really commit themselves to change this community and even our city."

--Larry Syrnyk

"I think we should continue along the same pattern. The development would be continuous. A cycle of change and re-evaluation would be created. Some people are at the level of acceptance but most I feel are questioning as was displayed in the slide presentations."

--Ken Logue

"Get out of the classroom and look at what's going on then back to class to discuss observations. Go to another high school and see what goes on there."

--Bob Keates

"I think if we were to continue we should keep on about how schools are divided up in two categories. The dominant and the know-all administration and the less powerful and the take-all students that take all the garbage that we are fed for granted. We should set up an equal class. We should question everything in this class. Another interesting project would be to make a tape of a class (made up) of where all the students question the teacher. The teacher would get upset because she or he doesn't know the answer. They would probably come up with an answer 'Because,' or 'It is just that way.'" Other than that I don't know how to continue. These are ideas that would have to be perfected. Some people don't want to do anything but some would like to follow up on this course."

--Bob Julien

"One: try as a class to move in a more positive direction. Two: try to talk more with each other and even teachers. Three: we should think more about what direction we are going and why. Four: If we know what direction we are going in, it makes life easier and better. Five: we should keep preparing ourselves to want to move on."

--Carol Rosenthal

"More written work!"

--Reed McAndrews

"We should do more slide shows. This time do one looking at our school and another institution, as well, and see how it all relates to one situation."

--Theresa Saretsky

"We should just face the problems that we face in this world."

--Luch Braldo

"I put all my checks in the middle because I feel that a compromise is the best that can be worked out. True freedom must wait."

--Brent Oswald

"Before I didn't think of anything--Now I am thinking about a dominant power and want to figure out how to get rid of it. I'm a bit confused. We must work to understand, then go. The whole class does have the potential to do it. Must keep working. I doubt but I'm not sure where to go next. Want to figure it out--I need to work with more people to continue. I could work with Doug."

--Dan Wyman

"School is different now. People are treated unequally based on artificial marks and personality, etc. I'm noticing new things in other groups and I want to go from there."

--Christine McNally

"This class kind of gets what's going on now and so we should continue. To find out how this will all turn out will have to wait until we do it."

--Charlie Polturak